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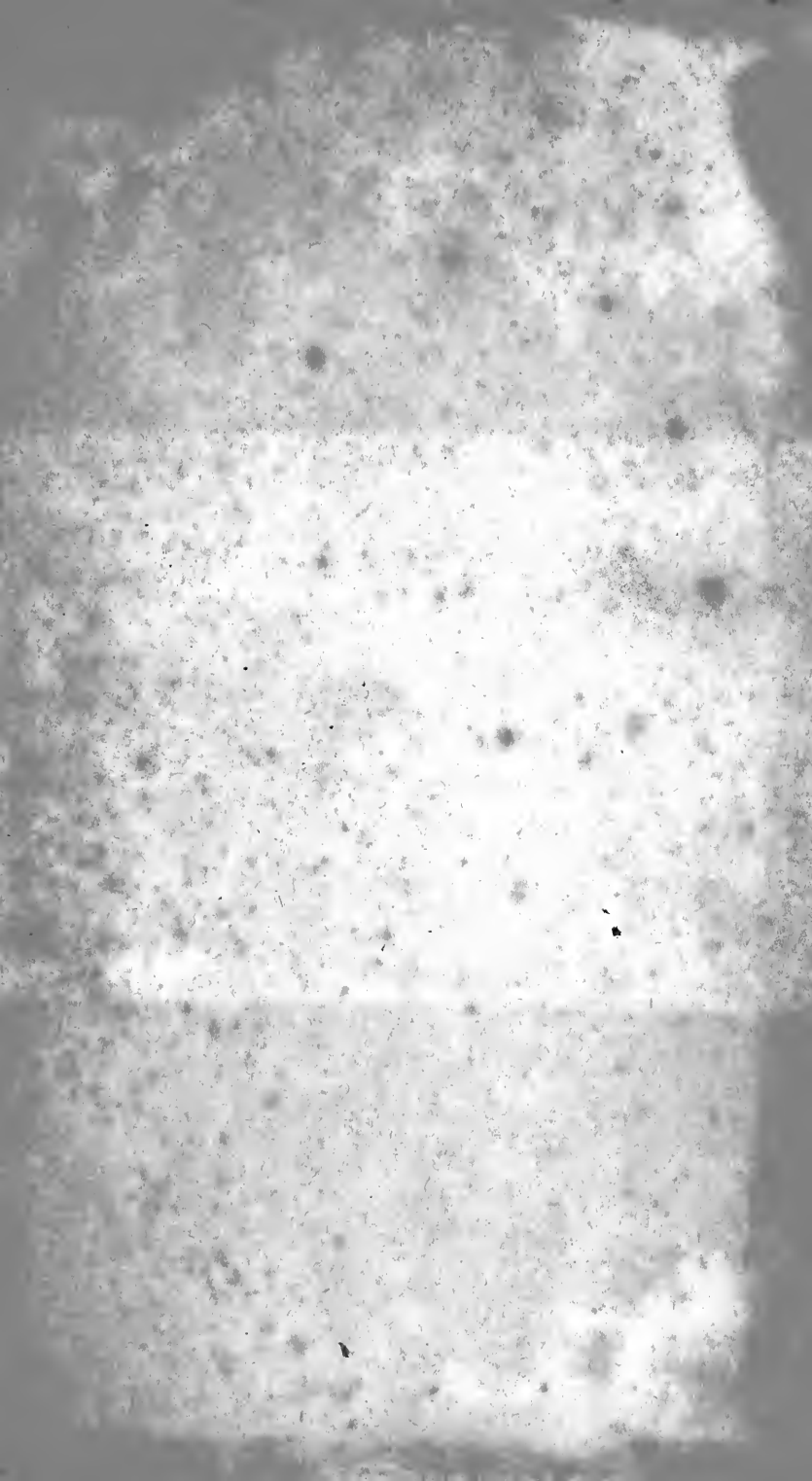
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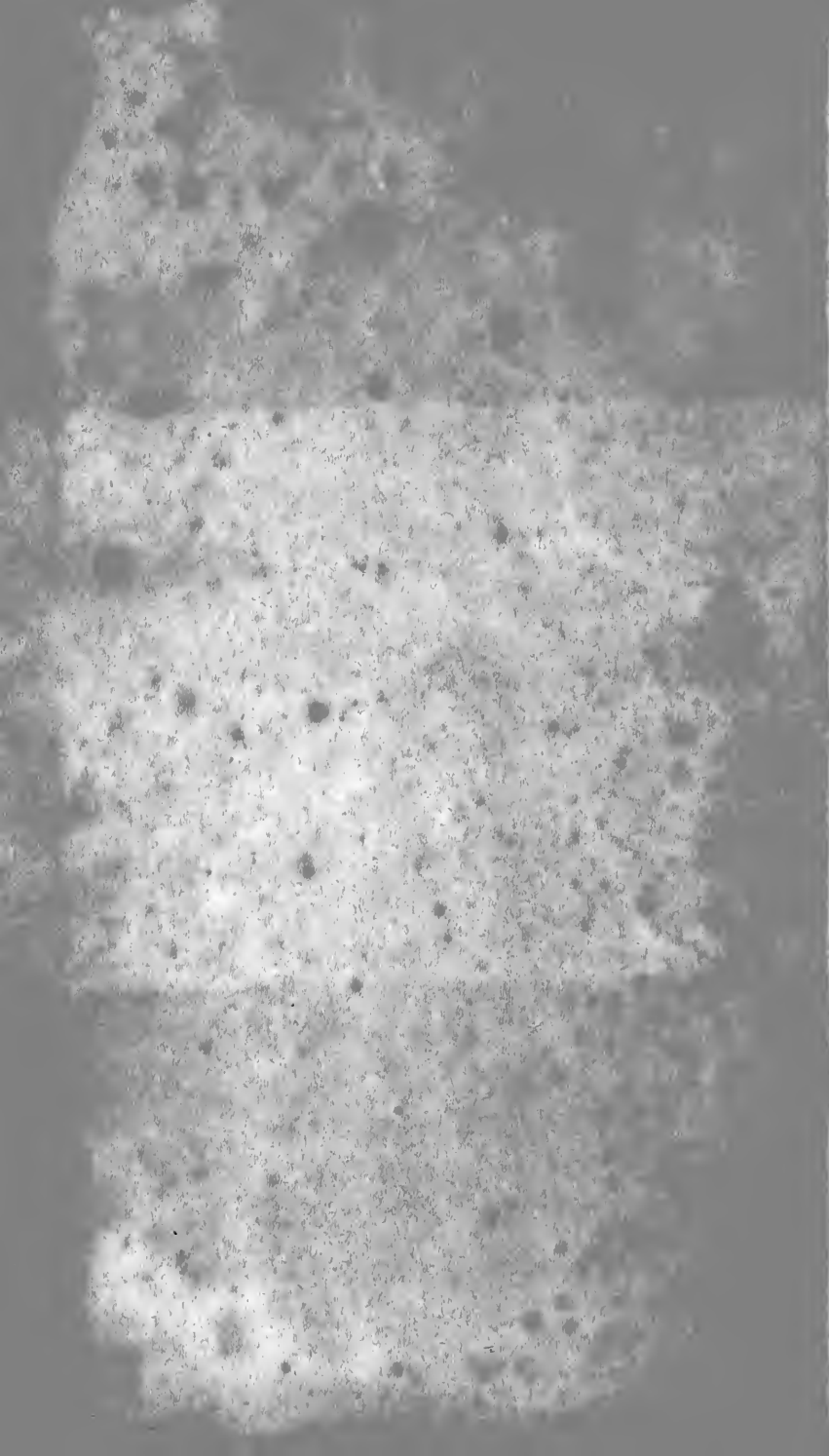
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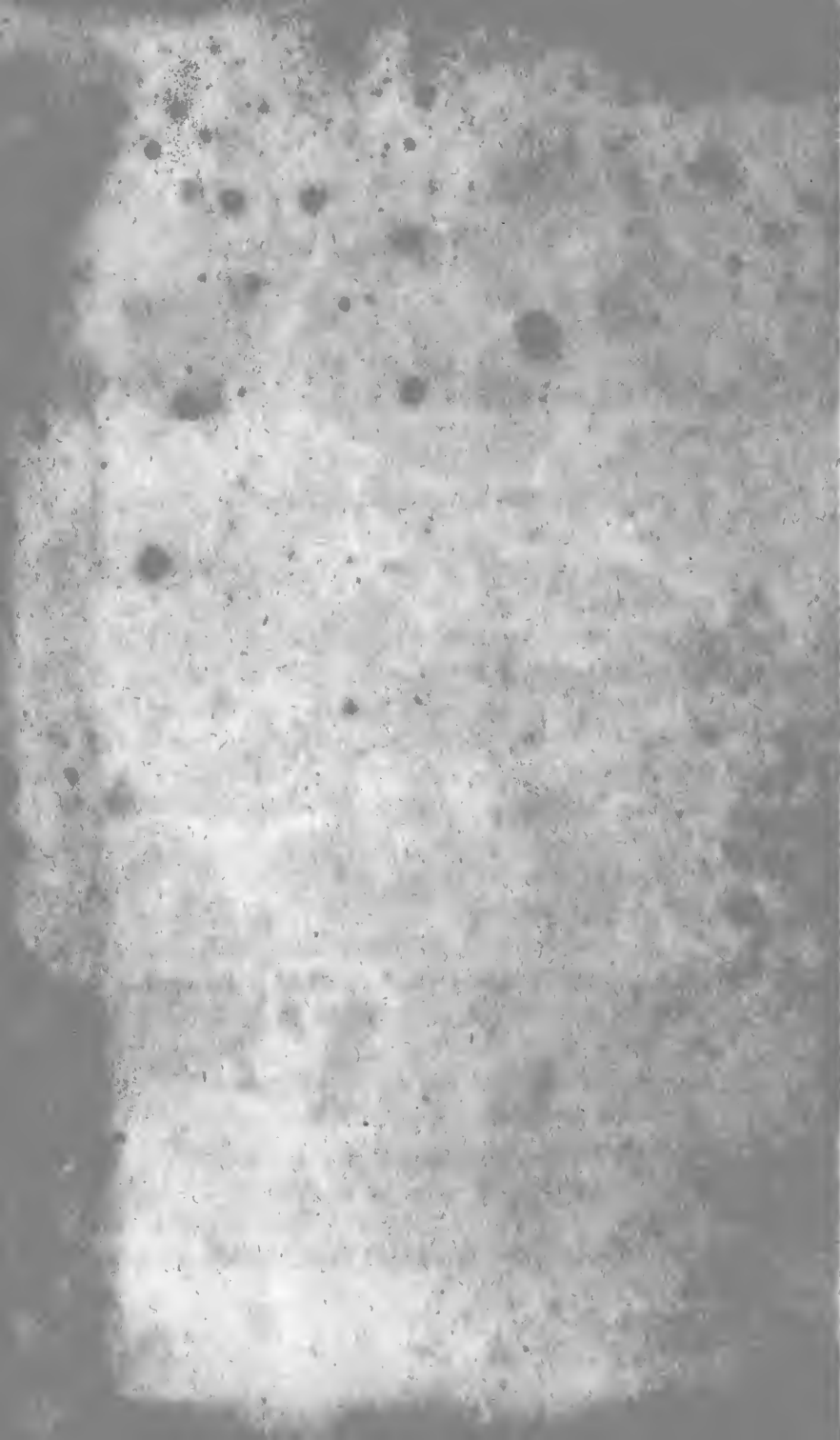
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PETER EDWARDS'S
CANDID REASONS

EXAMINED,
AND ANSWERED.

BY DAVID JONES, A. M.
Pastor of the Baptist Church, at the Great Valley, Chester County.

For the leaders of this people cause them to err. **ISAIAH.**
Full well ye reject the commandment of God, that ye may keep
your own tradition. **MARK.**

PHILADELPHIA:
Printed for the Author by Dennis Heartt.
1811.

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P R E F A C E.

ALL christians profess to receive the holy scriptures as a directory in faith and practice, and to believe that the mind of God is plainly revealed; or otherwise, there is no revelation at all; for if our duty to God, and obedience to Christ, is not plainly expressed, but left to analogy and inference, then all is left to the ingenuity or imagination of man, which varies according to education and interest, or erroneous principles embraced.

To me the subjects and modes of baptism, are as plain as language or example can make them; yet for more than one hundred years volumes have been written on this subject; and yet the dispute continues. I never either wished or expected to appear in public on this subject; but some years ago a pamphlet was reprinted in America written by Peter Edwards in England, and spread with uncommon zeal, as if it was unanswerable. I was frequently asked, if I had read it. My answer was no: I neither wished to read it nor any other on the subject; for I had the scrip-

tures, which pointed out our duty so plainly, that I had not one doubt on the subject. At last a friend put it into my hand; and I read it over several times, and told my friend, I found nothing unanswerable in the pamphlet. The author seemed very abusive and spiteful; but he had said nothing but the old story dressed up in a new form, in which he had used more sophistry than common. My friend declined answering it, as his duty in his present station would not afford time to be consumed that way. He urged me to undertake an answer, with which I reluctantly complied. And after some progress, I was afflicted with the loss of my wife, which affected me so, that nothing was done on the subject for a long time; and I believe I should have dropped the work, only, in my travels, I often heard Peter Edwards represented as unequalled and unanswerable. I have now concluded my work and offer it to the public for their consideration.

My plan is altogether new; and it is my own. If I am wrong, no blame is to be attached to my society; for I know not whether I shall meet their universal approbation. I have denied that the Jews, consisting of men, women and children, were ever called a church. I have denied that the Greek word *Εκκλησια*, which means the out-called, or such as are called by grace, can possibly be applied to a nation or kingdom. I can find no ap-

plication of the word to that purpose. I find the word used by heathens for assemblies, called together by a crier, resembling our courts; but it always meant a voluntary assembly. No doubt the Hebrews have a word or words for an assembly; but nothing existed among them like a gospel church: the meaning of the word must be fixed in the New Testament. And to the eternal honour of George Campbell of Aberdeen, D. D. he has unanswerably fixed the meaning of the word, in his short Ecclesiastical History.

Peter Edwards's great strength lies in two propositions, viz. 1. That infants were once the members of the church. 2. That their membership was never excluded by any law either of God or man, &c.

From what I have said, it will appear that all that can be said about membership, is only hollow talk; for the word membership or member is not found in the Old Testament, nor any thing like it. The male children were circumcised by the command of God, as a token of the covenant made with Abraham about the land of Canaan, and was a national mark of distinction till the Messiah should come; but none thereby were entered into any church; for no such thing did then exist, nor could formally exist.

I have carefully searched every passage in Genesis, to learn when and where any such thing was formed; but found no traces

of it in scripture. I found it existed only in Judaizers' brains, fabricated to support a superstition, which can receive no aid from scripture, utility or common sense.

I know my theory is as new in religion as sir Isaac Newton's was in philosophy; and I flatter myself that my sentiments will gain ground daily, with all who are in search of truth. And should any person be disposed to oppose my system, I am ready on all occasions to vindicate it. I have seen proper to change the expressions formerly used on the subject; instead of pædobaptist I use the phrase pædorantist, without any intention to give offence to my brethren, who differ in opinion from me; nor is there any cause of offence; for the word used by me is the truth and nothing but the truth; the word Rantize, signifying to sprinkle.

Several publications have appeared in America and England against Peter Edwards; but mine will interfere with none of them; as my plan is altogether new.

An answer to my publication must be made on new ground, as the old fort is erased to the ground.

I have more Greek than what was common on the subject. This was sometimes occasioned by our author so frequently using that language, as if other people were ignorant on the subject; and in some places it was necessary to expose his abuse of the

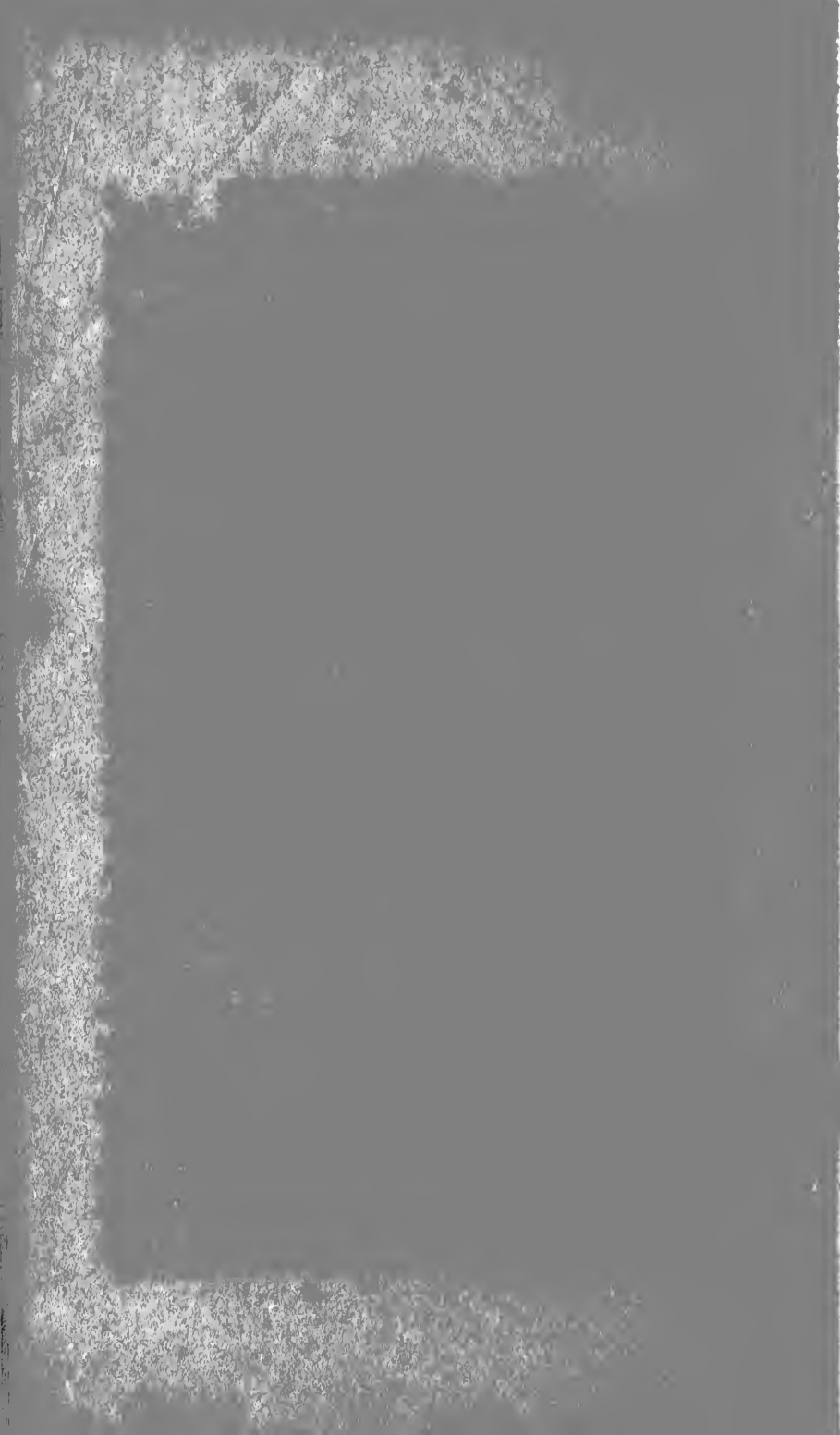
language, designed to bewilder or mislead the unlearned.

On the mode of baptism, I have corrected Peter Edwards's abuse of the Greek so plainly and fully, that none will be under the temptation to follow him any more. The cause of Christ is to be maintained by simple honesty, and not by Jesuitical cunning, evasions and sophisms. And what can be a greater evasion than never to fix on the meaning of βαπτίζω; but instead of that to say, without proof, it means, to wash, pour, or sprinkle?

Perhaps some of my brethern may blame me for some severity of language used. I shall make no other apology than, Let them read Peter Edwards; and they will see it was next to impossible to avoid it altogether; for he so often lost truth and modesty, that a corrective became necessary to him, but I hope to no other man. As truth was my object, I have used very plain language, as best suited for the most of readers. I am willing to submit this publication to him, who said, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that speak ye on the house-tops." Matt. x. 27. To his blessing, I commit this pamphlet, and remain an aged servant of the church of Christ.

DAVID JONES.

March 4, 1811.





CANDID REASONS

EXAMINED AND ANSWERED.

It was never my wish to write on the subject of Baptism, as it always appeared to me very plain in the New Testament; but as Jude exhorts to contend earnestly for the faith once delivered to the saints, I thought it my duty to comply. I conclude that all, we should believe or do, is so plainly contained in the Holy Scriptures that we can understand the whole counsel of God, as far as affects our salvation, without recurrence to the subtilities of Aristotle, or the quibbles of logical syllogisms. As the greater part of christians are unacquainted with the science of logic, we must suppose that the Great Head of the church delivered his mind so plainly to his apostles that they could not misunderstand him, especially when we remember, that they were infallibly inspired by the Holy Ghost, in writing the New Testament. Therefore we may safely believe, that they obeyed the solemn injunction of their Lord, to teach the disciples to observe all things, whatsoever he had

commanded them. Therefore, when we find any person using vain and perplexing disputations, and handling the word of God deceitfully, we may conclude that truth is not the object in view; but, first having embraced an error, this method is used to baffle antagonists, and mislead uninformed persons, who are not aware of such sophisms.

I have read many pamphlets on the subject of baptism; but I never met with any, who has so abused the scriptures as Peter Edwards, in his pamphlet called *Candid Reasons*. There is so little candor in it, and so much abuse, that it is scarcely possible to read it without a disagreeable impression on the mind; but as scurrility and abuse have no argument in them, I wish to avoid them as far as possible, and consider the subject in a christian temper. I purpose chiefly to confine myself to scripture language, and arguments deduced from it. I shall be under the necessity to make use of some other writings. I will allow Peter Edwards, or any other person, to use analogy and inference; but, at the same time, I must assert that both may be greatly abused, and used to support a bad cause, by giving the appearance of truth, when at the same time it is only a gilded falsehood.

In my remarks on Peter Edwards, I do not intend to travel page for page; for this would swell my pamphlet to the size of the New Testament, and render it too costly for the household of faith, who are in poor circumstances. I shall therefore

consider, what he deems his principal arguments, and by refuting them, the rest will fall of course.

Some phrases, used by both sides, I shall omit; because it is an abuse of language, and the baptists have used them by condescension, or inattention. Such are the terms pædobaptism, and pædobaptists. Instead of these, I shall use pædorantism, &c. If I was writing against the Greek communion, I would use pædobaptism; then the word would be used with propriety, for it is well known when they baptize their children, they dip them not only once, but three times, which was the custom in most churches in the fourth and fifth centuries, as is well known by all who are acquainted with the history of those times. Very few either in England or America dip their children in baptism; therefore there are no pædobaptists with us: they are pædorantists. There is the greatest propriety in the term which I shall use in this pamphlet; nor can it justly give any offence to my brethren, who differ from me on this subject; for I can assure them it is not done out of any disrespect; for many of them are highly esteemed by me for their piety and christian deportment. I look on them as brethren under a mistake on the subject of baptism; and, I am not without hopes, they may yet see their mistake, and drop their old traditions to follow our Lord and Saviour Jesus Christ more perfectly. I have travelled through Virginia and Kentucky; and in these states I have been admitted as freely into their

pulpits, as if I belonged to their society. Bigotry is on the decline, yet there is too much of it remaining; for in some places in Pennsylvania, where priestcraft too much prevails, I have not been admitted. Wherever the preaching of the gospel is become a trade, the ministers are afraid of losing sheep. The citizens of the United States have been much enlightened respecting the rights of man, since the revolution; and why may we not hope to see an impartial inquiry into spiritual things? I acknowledge that every branch of antichrist must be consumed by the Spirit of God; and when the happy time comes, there will be no dispute about the subjects of baptism, nor the mode of it. While matters are as they are, we should learn moderation towards them, who are not of our opinion; but this should not relax our search after truth: for every part of truth should be highly esteemed by us; but it should never be carried so far as to have a spiteful hatred to them that dissent from us.

The method that I purpose to use, in considering this subject, is the following.

1. I will consider what is meant by Church under the gospel dispensation; for under the Jewish economy, the word could not be properly used, as the Jews were never called a church.

2. I shall examine the meaning of the word Baptism.

3. Draw some inferences from the subjects thus considered.

My plan is new, and it is my own: if it fails the blame must be cast on me, and not on my society; but I am as fully satisfied that I am right as I am that there is a sun in the firmament; and the more I think on it, I am the more astonished, why it has not been embraced, especially by all baptists. In prosecuting the subject, perhaps I will use inference and analogy; for I never knew a baptist to deny the proper use of them; nevertheless, they are not the best methods to come to the knowledge of our duty: it is much better to have Thus saith the Lord, or a plain example in all our religious obedience. If our duty is not plainly revealed in the New Testament, but left to inference, then the gospel dispensation is more defective than the Jewish economy. The scripture says, "Moses was faithful in his house;" but Christ was not faithful in his house according to this sentiment. Should we examine this subject, and neglect precept or example, but have recourse to inference to find our duty, we shall cast a severe reflection on Christ, who left things respecting our duty so dark, that none can understand them without the assistance of analogy and logical inference. What says Paul on the subject? "Moses was verily faithful as a servant, over his house; but Christ as a son over his own house, whose house are we." Heb. iii. 5, 6. The truth from this passage is, that the Jewish nation was Moses's house; and he was as a servant faithful to God, in delivering the whole mind of

God plainly, without any thing to be made out by inference or logical reasoning. God would not trust his cause to the reasoning of Moses, who emphatically is called the servant of God; he therefore said, "Look that thou make them, after the pattern which was showed thee in the mount." Ex. xxv. 40. Moses delivered the whole will of God as a servant, and shall we not conclude that Christ as son was as faithful in his house by delivering all that the father had commanded him? What says Christ on this subject? "I have given unto them the words which thou gavest me; and they have received them." John xvii. 8. It cannot be doubted but every part of duty was plainly revealed by Christ, and nothing left to the apostles' inferences. Paul said, "He had not shunned to declare all the counsel of God." Acts 20. xx.

Several passages of scripture will demonstrate that inference is uncertain, and not to be depended on. I shall select a few out of many. I will begin early, even as early as our old mother, who drew a false inference respecting the forbidden fruit. There was no doubt about the command of God, that she should not eat of the tree that was in the midst of the garden; but the doctrine of inference takes place and makes void the command of God. We will transcribe the passage. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat."

Gen. iii. 6. We feel the effects of her wrong inference to this very day. It is never good to draw any inference contrary to the positive command of God. Again, when an angel appeared to Manoah and his wife, and disappeared when he offered a kid. Manoah inferred that they should surely die. Here Manoah's inference was wrong; but his wife drew a contrary inference, and she was right. Judges iii. 22. The apostles drew a wrong inference respecting John, from Christ's saying, "If I will that he tarry till I come, what is that to thee?" John xxi. 22. The disciples inferred that John should not die. The doctrine of transubstantiation is by inference. How often are contrary inferences drawn from the same text? This will be exemplified in this pamphlet, as my inference will be opposite to Peter Edwards's.

Peter Edwards has written more than one hundred and twenty-seven pages to prove that infants were fit subjects for baptism. In page thirty-one, he first used the word Church; and from that to page one hundred and twenty-eight, he uses the word, if I am correct, two hundred and eighteen times. Should the word Church and membership be taken out of his pamphlet, it would be reduced to a much smaller size. Observing the word Church so often used, I resolved to begin by explaining the word Church under the gospel dispensation, the only proper place to find the true meaning of it; for notwithstanding it is used in the Septuagint, we cannot suppose they had the same idea of it as under the gospel: as no such body did exist under the Jewish economy. Should I make

it appear that the Jews, as a nation, never were called a church, then Peter Edwards's arguments, to use his own phrase, will go to perdition; for he supported his cause by bold assertions, and new sophisms. He took a wrong road in setting out; for first he ought to have proved that the Jewish nation were called a church; but Peter Edwards takes for granted what I will not grant to any man. I am determined to contend earnestly for the faith once delivered to the saints, and receive nothing without plain proof from the holy scriptures. If Peter Edwards, or any other man, can show me, that children are, or were members of any thing properly called a church of Christ, I will acknowledge that something is done which never has yet been done, and I believe never can be done. This subject shall be further considered in this pamphlet. I will therefore prosecute the plan proposed, which was to make appear what is the meaning of the word Church under the gospel dispensation; and to do justice to the subject I must consider the meaning of the word in the Greek language.

The word rendered Church in English is Εκκλησια, in Greek. This word is a compound of the Greek preposition εκ, that is *out of*, and καλεω, that is *to call*. The word Εκκλησια means *the out called*. I know of no word in the English, which comprehends fully the meaning in the original. In the Latin language, the word *Evocatio* is nearly the true meaning. This word is a compound of *e* and *voco*, *to call*, so that

it means that which is called out. This is exactly the meaning of the word *Εκκλησια* in the New Testament.

I wish no person to take my say so, for proof: let us therefore consult lexicons and see what they say on the subject; to which I will add the definitions of learned gentlemen; and if their judgments and mine agree, it must be granted as a strong argument in my favour. I have consulted several lexicons; and they all agree on the subject. I have only two present, viz. Schrevilius and Parkhurst. Schrevilius renders the word in the Latin *Concio* and *Cetus*: that is, an assembly, a meeting, a multitude, a flock. He says the word is derived from *Εκκαλεο*, in Latin *evoco*, which means to call out. Parkhurst says the word *Εκκλησια* is derived from *Εκκαλειν*, to call out; he further adds that it means in the New Testament a church of God, that is an assembly or *society* of men, called out of mankind by the word of God. He says also it means a particular or single congregation of christians. He then refers to many passages in the New Testament, where it is so used.

Cruden, in his Concordance on the word Church, says it means “ a religious assembly, selected and called out of the world, by the doctrine of the gospel, to worship the true God in Christ according to his word;” and he adds, “ all the elect of God, of what nation soever, from the beginning to the end of the

world, which make but one body, whereof Christ is the head.”

Locke, on Toleration, defines a church thus, viz. “A church then I take to be a *voluntary* society of men, joining themselves together of their own accord, in order to the public worshipping of God, in such a manner, as they judge acceptable to him and effectual to the salvation of their souls. I say it is a free and *voluntary* society.”*

Doctor Owens defines a church thus, viz. “The church is a voluntary society.” He then illustrates it by saying, “Persons otherwise absolutely free, as unto all the rules, laws and ends of such a society, do of their own wills and free choice coalesce into it. This is the origin of all churches.”

I have seen a publication under the name of a Christian Magazine, written by Mr. Mason of New York: he pretends to find Hebrew words of the same meaning with the Greek word *Εκκλησια* in the New Testament. Should any person examine the texts to which he refers, it will appear that the similarity between the Hebrew words *Cahal* and *gheda* and *Εκκλησια*, existed in his own brains, and not in matters of fact. However his definition of the word *Εκκλησια* is just, as far as it goes. He says, it means “an assembly, especially one convened by invitation or appointment.”† This definition retains

* Locke on Toleration, page 17. Owen, on a Gospel Church, page 74.

† Christian Magazine, page 55.

the meaning of the word *ἐκκαλεο*. I shall now give the definition of a church according to the notion of Peter Edwards. And as he is a singular genius, his definition is like no other man's, viz. "A church is a society that stands in special relation to God, being instituted for religious purposes." I have met with none, who agree with Peter; for he has left out the etymology of the word. If he understands the Greek language, he must have plainly seen, that nothing in that language would favour his design: he therefore gives a definition singular from every other man; and his design was to quibble on the subject, that, finally, baby membership might be introduced.

I shall now give my definition of the word Church, viz. A particular church, in the New Testament, means, a *voluntary* assembly or society of persons called by grace out of a state of nature into a state of grace, and *voluntarily* formed into a religious body, in order to maintain the worship of God, and promote their own sanctification. The word is not always confined to a religious assembly; but it always means in the New Testament a voluntary assembly.

The term is in Acts xix. 32, 39, 41. and as it did not mean a church of Christ, it is rendered assembly, but meant a voluntary one. I shall take at present no further notice of what Mr. Mason has said on the subject from the Hebrew *Cahal* and *gheda*, only if the gentleman had never heard of John Cal-

vin, we should have never heard of John Mason's definition. Let this gentleman refute that great and worthy man, Dr. Campbell of Aberdeen; and we will give more attention to the display of his erudition. Notwithstanding his good opinion of his explanation, perhaps men, of as good sense and as good learning as himself, will be of opinion that the very texts which he quotes are far from a decisive proof on the subject. As for my own part, I profess I can find neither argument, nor scripture, to authorize any man to call the Jews a church. They are often called the congregation of the Lord; and the Septuagint in some places have used *Εκκλησια*, but more commonly *Συναγωγη*, which properly signifies a congregation; but certainly the Greek preposition *συ* and *εκ* are of a contrary meaning in the Greek language. The Jews never called themselves a church. The word cannot without violence be applied to a nation; for hitherto there has been no nation of saints; and whoever will read the scriptures will find that the Jews, as a body, had no claim to the term.

In short calling the Jews a church, consisting of men, women and children, cannot be supported by scripture nor common sense; for a church is a voluntary society; and if we consider the use of the word in the New Testament, we cannot miss the meaning, if we are not under the influence of the wine of the whore of Babylon.

The word is used only by one Evangelist, and in that only twice. Matt. xvi. 17, 18. Our Lord said

to Peter, "On this rock I will build my church, and the gates of hell shall not prevail against it." In this place Christ means all that shall be called by grace to the end of the world. Sometimes it means the elect of God, of which Christ is the head, from the beginning of the world to the end of it. Eph. i. 22. The next place where it is used is Matt. xviii. 17, where it is said, "tell it to the church." It is very plain that Christ meant by church, what is called a particular church. Nothing but blindness through tradition could induce any man to apply this passage to the rulers of the church. It is well known that the body of the church judged their brethern till the latter end of the second century; but when pride and ambition began to prevail, the rulers wrenched the power from the body of the people, and arrogantly took it into their own hands. Mosheim is candid on this subject, and deserves some credit, seeing he wrote contrary to his own conduct.*

By this passage, it is evident that children were no part of that body, which is called a church; for children, who know not their right hand from their left, have no qualifications to judge of the conduct of their brethren. This church should remain a model for the churches of Christ in all ages, and would have remained so, had not avarice, pride and ambition eclipsed the glory and simplicity of the churches.

* Mosheim, vol. i. page 98.

Such churches as these, are the ground and pillar of the truth, and not a composition of men and babies. The next passage where the word is used is in Acts ii. 47. "And the Lord added to the church daily such as should be saved." This was the first church that ever was formed on earth; and if we understood the nature of this, we would understand the meaning of the word *Εκκλησια* throughout the New Testament; but as there is nothing in the nature of the church of Christ to support the pride, avarice and ambition of men, they prostitute their learning and acquirements to find out a meaning for the word Church, which was never intended by the Holy Ghost. The scripture must be twisted and tormented to support the superstitions and traditions of men: it is made like a nose of wax, capable of sitting to any side. After all, we shall find the text under consideration pretty plain, and so obstinate, that it will not bend to the whim or interest of every one. We learn from the passage that the word *Εκκλησια* means something distinct and different from any thing that was ever known among the Jews. This will appear, if we consider from whence this addition was made. It was made from the Jews and perhaps proselytes. It is plain that those, who were added to the church, were out of it previous to their addition. Had the Jews been in a church state, they must have been in the church before the day of Pentecost; but it is plain they were not: no, they were never deemed a church by either God or man. The church was something

altogether new: new materials and a new form. New wine must be put into new bottles; for notwithstanding God had on earth the materials of a church, before the flood and after it, yet there was none formally, nor could there be, under that economy. From this passage, it is evident, that a gospel church was made of persons called out from the Jewish nation and voluntarily formed into a religious society for the worship of God, and to spread the gospel among all nations; and such materials were the pillar and ground of the truth. It is very plain this text cannot include infants.

I will now consider Acts viii. 3. Here it is said Saul made havock of the church, entering into every house, and haling men and women, committed them to prison!

Here the church consisted of men and women, not one word said about children being any part of the church. In the first verse, it is said, there was a great persecution against the church which was at Jerusalem. This must mean against the disciples of Christ, who were called to be saints. The Jews had not heard that it was the Jewish church in a new dress. This discovery has been made by the sagacious Peter Edwards. The devil makes mistakes sometimes, for by persecuting, he sent Philip to Samaria, who there preached the gospel with success; therefore it is said, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were bap-

tized, both men and women:" Acts viii. 12. men and women, that is all. What a fair opportunity to have added children, but silent is the Holy Ghost on this subject. It doth not appear that Philip had formed them into a church before Peter and John came. It is probable they were then formed into a church; for a thousand baptized believers would not constitute a church, without a *voluntary compact*. Here I must correct one of Peter Edwards's mistakes, which he repeats often, which is that persons became members of a church by baptism. Here was no church formed as we know of; baptism was therefore only a necessary prerequisite for membership. A similar instance we have in this chapter, verse 28. Philip baptized the eunuch; but we have no account of his church membership. I am rather of opinion that Peter Edwards could not name one to which he belonged. I find every passage corresponds exactly with my definition of a church: hence it is said after Paul's conversion, Acts ix. 31, "Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied." This account will not agree with infant membership; for they cannot be said to be edified, nor that such walk in the fear of the Lord, and comfort of the Holy Ghost. The phrases are only applicable to persons come to the years of understanding. The doctrine of

analogy, implication and inference can have no place here.

I will only cite one text more from the Acts, and pass on to the epistles, viz. "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers to feed the church of God," &c. Acts xx. 28. The word Church used here, must mean them at Ephesus, who were called and professed to be saints; for it was the duty of the bishops of the Ephesian church, to feed the flock, over which they presided. I never understood, by reading the scriptures, that it was the duty of bishops to feed babies; for their mothers were competent to that business at that time, and I believe they remain qualified, at present, for the same duty. To feed the church of God cannot be misunderstood; for every one must know that they were to be fed with the sincere milk of the word, that they might grow in grace, &c. Christ said to Peter, "Feed my lambs, feed my sheep," by which, we must understand his spiritual ministrations, suited to the conditions of the various classes of his disciples.

Paul gives two reasons for the advice given to the Ephesian bishops, viz. 1. That after his departure grievous wolves would enter in among them, &c. 2. That of their own selves shall men arise, speaking perverse things, to draw away disciples after them. Of this sort, it is probable, the apostle speaks, Gal. vi. 12. where he says, "as many as desire to

make a fair show in the flesh constrain you to be circumcised.”

These Judaizing Galatians were for putting new wine into old bottles, contrary to the directions of Christ. It is granted the present Judaizers do not insist on circumcision, because they have found out a substitute, viz. Baptism. But of this substitute, neither Paul nor Barnabas knew any thing. What a pity that none thought of this fine conceit, that baptism came in the room of circumcision! This would have decided the whole dispute at Antioch, without Paul and Barnabas travelling to Jerusalem, to receive advice from the apostles, elders and church there. I am astonished at the pædorantists in our day, that they can read Acts xv. and not be convinced that the church, at that time, had never heard that baptism came in the room of circumcision; but it is hard to convince a man of a very profitable mistake: a change of sentiments on this subject might hazard *loaves* and *fishes*. What a pity it is that among all the inspired apostles, not one of them understood the subject as well as Peter Edwards! Had he been at Jerusalem, he would unblushingly have pronounced them a set of ignorant men, who knew not that baptism came in room of circumcision; and therefore, logically reasoning, circumcision was at an end. But so it happened that the scriptures were finished, without Peter's assistance; and we must be contented with them as they are; and as they are, they never will inform us that

baptism came in the room of circumcision, with all the help of Peter Edwards's analogy, inference and sophisms.

We will now proceed to examine the use of the word *Εκκλησια* in some of the epistles. The word is not used in the epistle to the Romans; but the address contains the materials of a church, and perhaps they were one, when the apostle wrote, chap. i. v. 7. it is said, "to all that be at Rome, beloved of God, called to be saints." The true character of a gospel church; but in the 1st and 2d epistles to the Corinthians, they are expressly called a church. I will transcribe the words and make some remarks. "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord." 1 Cor. i. 2. The 2d epistle is similar, viz. "Unto the church of God which is at Corinth, with all the saints which are in all Achaia." verse 1. These epistles were not confined to the church at Corinth; for the first epistle expressly extends to all that in every place call upon the name of Jesus Christ our Lord. The second is still more explicit, if possible, viz. "with all the saints which are in all Achaia." From Paul's address to these churches, (for he includes more than Corinth) it is evident he gives us the true character of all gospel churches in his time, viz. they were called to be saints; for the nonsense of calling some saints by way of eminence, as St. Matthew, &c. was not

known in the apostle's day. Priestcraft introduced this distinction, with no good design. They were in the apostle's days all saints by profession; and of this sort alone were the churches formed. It is not a little surprising to see a man prostituting his talents by asserting there were more churches in Corinth than one, when Paul wrote; and all his proof is 1 Cor. xiv. 34. "Let your women keep silence in the churches." Let this gentleman look back and blush at his crude productions, fabricated to support a cause, that with all the assistance that bigotry can give, cannot be supported: the epistles extended to all the saints in all Achaia.

Were we to cite all the epistles to the churches, we should find, they were all called to be saints; and what the apostles predicted respecting the materials of a gospel church are inconsistent with the state of babes. After all my care in examining the scriptures, both in Greek and English, I do not find any foundation for baby membership. I still remain surprised, why it has now any advocates. Formerly, when superstition and error prevailed, they had some sort of argument for infant baptism, because they held it washed away original sin; but very few are of that opinion now, at least they will not generally openly avow it. Peter Edwards on that subject has been more candid than any author I have yet met with; and yet common sense would induce every man to make the concession; but pride, prejudice or obstinacy will not allow them. Peter Edwards has on

this subject done himself some honour; but I doubt he did not consider the consequence; and I suspect he has granted more than some of his brethren will like. He says, " I do not suppose that infants, properly speaking, receive any present benefit by being baptized;* an honest concession; but allowing this concession to be true, he might have saved himself the trouble of writing more than fifty pages, and that would have saved me the trouble of reading such unprofitable writings. It is granted that infants, properly speaking, receive no present benefit from baptism. I will make appear, that, in future it may be a great disadvantage to them. When I touch on that subject, the reader may weigh my reasons. That any should be members in a society in which they can be of no use, nor receive any real benefit from their membership, is so foolish in itself, that nothing but intoxication, by the wine of mystery Babylon, could induce a reasonable man to try to support such a cause; but as light appears, this with other superstitions will die a natural death.

In many other places in the New Testament, the Greek word *Εκκλησια* is used, and rendered by the translators, Church. Dr. George Campbell of Aberdeen expressly asserts that the word *Εκκλησια* has in the holy scriptures only two meanings: one is a single congregation; the other is all the christian community. By my examination of the Greek, it appears

* Candid Reasons, page 156.

to me, to mean the whole elect, redeemed by the blood of Christ, or those, secondly, who are renewed by the Holy Ghost, called to be saints. I have met with some authors that have fancied that in the Old Testament in the Hebrew, there is a word corresponding to the Greek word *Εκκλησια*; but from the very passages, to which they refer, I am fully convinced they fail of proof. Nothing but custom, without any examination, could induce any one to call the Jews, consisting of men, women and children, a church. No word in the English language has been, and still continues more to be abused than church. It is now common to call a place of worship a church; when at the same time, the scripture gives no authority for such language. This is such nonsense that nothing but custom could reconcile any christians to such impropriety of language.

It is granted that in some places, the word *Εκκλησια* is used in the Septuagint; but for the most part it means an assembly called together, or a voluntary assembly. The common appellation of the Jews is, *Συναγωγη*, which properly means a congregation. And even the word Congregation is not applied to the Jews for more than 400 years after the circumcision of Abraham. But I find pædorantists are not agreed when the figment of a Jewish church began. Some, as Peter Edwards, begin it with Abraham; others, with some more sense, begin it with Moses. Although the Septuagint has used the word, it was impossible, they could have the

same idea which the word conveys in the gospel dispensation; for no such body then existed as a gospel church. They could mean nothing but an assembly called together; but a gospel church is a church when they are not convened. When John wrote to the seven churches, are we to think they were convened together? No, they became churches by voluntary confederation. They gave themselves to the Lord, and by voluntary compact became a distinct religious body, invested with all the power Christ has left on earth. One text I have omitted, which may be brought in favour of calling the Jewish nation a church. Acts vii. 38. "This is he that was in the church in the wilderness, with the angel which spake to him in the mount Sina, and with our fathers, who received the lively oracles to give unto us." In this passage, the church is distinct from the phrase, "and with our fathers." To understand this text rightly, it must be remembered that my system is, that God in all ages had an *Εκκλησια*, or a people called by grace to be saints, from Abel to Moses, and from Moses to Christ; but they were not formed into a body from the world; and although they were essentially, they were not formally a church; and indeed no nation can be, with any propriety of language, called a church, without losing the meaning of the word *Εκκλησια*. Before I close my pamphlet, this verse shall be more fully considered.

The pædorantists always amuse people with mys-

terious wonders about the patriarch Abraham. There, they, for the most part, begin their imaginary church, and expatiate largely about a covenant made with him, &c. When I hear this kind of talk, I think of the Lady of Loretta, so much famed by the papists; but when the French came to the place, they stripped her of her splendid apparel, and found the wonderful lady only a chunk of wood finely dressed, by which the devotees had been deceived for ages; just so will the event be when Abraham's covenant is properly examined, it will be found nothing to the purpose for which Peter Edwards brings it, when he said infants were once members of the church of God, and never have been cast out, &c. Let us freely examine the whole history on this subject, and we shall find no foundation for infant membership in any church at that time, nor at any other time. This will bring us back to the xii. of Gen. 1, 2 & 3d verses, viz. "Now the Lord had said to Abram, get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee. And I will make thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing. And I will bless them that bless thee; and curse him that curseth thee: and in thee shall all families of the earth be blessed." In Gen. xxii. 18. it is said, "And in thy seed shall all the nations of the earth be blessed." Abram obeyed God, and the promise of giving the land of Canaan was renewed, in v. 7. it is said, "unto thy seed

will I give this land; and there builded he an altar unto the Lord, who appeared unto him." The Holy Ghost has been very particular in expressing what God promised to Abraham. A spiritual improvement on the subject, and the literal meaning of what God promised, are a very different things; so the natural meaning of *seed*, and the mystical improvement of that phrase, are very different. Paul explains the seed to mean Christ. Gal. iii. 16. Now to Abraham and his seed were the promises made. He saith not, and to *seeds*, as of many; but as of one, and to thy seed, which is Christ. We see that in a literal sense the promise refers to the land of Canaan; and the seed were Abraham's descendants or posterity; some of which should possess that land; and in fulness of time, they were put in possession of it. This distinction being preserved, it is easy to answer all the jargon we hear on this subject. Abraham had a seed, in a literal sense; and he had a seed, in a spiritual sense; and in this sense, Christ and all the elect are his spiritual seed. This is so plain in scripture, that any man must be wilfully blind who doth not see it. Never was any subject more perverted than this, with a view to establish the traditions of men and priestcraft.

To do justice to this subject we will now consider what is said in Gen. xvii. which is very much used by all pædorantist authors, yea wonders are to be found here; but the greatest wonder is, why pædorantists are so fond of it, seeing that it will never

prove that the Jews were, or any nation can be, called a church, agreeably to the meaning of the Greek word *Εκκλησια*.

Peter Edwards would have his readers believe he finds a congregational church in this chapter; and therefore he says, "all we know of the church is, that its members consisted of adults and infants, who were initiated by the same rite; that sacrifices were offered; and it is probable, that the father of the family, or some respectable person, did officiate in their assemblies, as a priest. Here is a congregational church, a simple worship, and some creditable officiating priest.* Here the reader will observe, that Peter Edwards seems in some difficulty about his imaginary church, when he descends to make such an humble acknowledgment, "that all we know about it is, that it consisted of adults and infants." Pray, Peter, who taught you to call Abraham's family a church? Surely the God of heaven never did. What if a man is a worshipper of God, must we suppose there is a church? Preposterous nonsense! were there not godly families before and after the flood? Where is Enoch? where is Noah? where is Job? where is Melchisideck, priest of the most high God? are he and his worshippers called a church? We know the design of this sort of talk is, to afford some ground for the childish doctrine of infant membership under the gospel dispensation; but this will

* Candid Reasons, p. 87.

have no weight, but with the superstitious, who wish to have it so. Can Peter Edwards or any other man prove that Abraham and his family ever assembled for worship? No change took place, as we read of, in Abraham's conduct after circumcision more than before. It was his custom before it, to offer sacrifices; it was his custom afterward; and so it was the custom of Job, and of all pious people before and after the flood. To me it is astonishing that wise and learned men can try to support such a system; but education can do wonders, and make wise men act as children.

I am now considering the 17th chapter of Genesis. This is supposed to contain the magazine, from whence unanswerable arguments are brought to support infant church membership. I will first transcribe all the verses in it, relative to the subject, and candidly consider the whole; and I am fully persuaded, it contains not one argument for calling the Jews a church, or the descendants of Abraham church members. I will quote the whole before I make any remarks. v. 2. "I will make my covenant between thee and me, and I will multiply thee exceedingly. v. 4. As for me, behold my covenant is with thee; and thou shalt be a father of many nations. v. 5. For a father of many nations have I made thee. v. 6. And I will make thee exceeding fruitful, and I will make nations of thee. v. 7. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting coven-

ant, to be a God unto thee, and to thy seed after thee. v. 8. And I will give unto thee, and to thy seed after thee, all the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God. v. 9. Thou shalt keep my covenant therefore, thou and thy seed after thee, in their generations. v. 10. This is my covenant which thou shalt keep, between me and you, and thy seed after thee, every man child among you shall be circumcised. v. 11. And ye shall circumcise the flesh of your foreskin, and it shall be a token of the covenant between me and you. v. 12. And he that is eight days shall be circumcised among you, every man child in your generations." Circumcision is mentioned in some other verses in the chapter; but as they are not relative to the subject, they are omitted.

For two reasons, I have transcribed these verses. The first is, that the whole may be seen without turning to the Bible; but the second and great reason is, that it is pretended, some where in them, we shall find infant church membership. I wish them to be well examined, and the plainer it will appear that infant church membership is a vain and groundless fancy, fabricated to support an antichristian superstition. To do justice to the verses, I propose to observe the following method:

1. To give the meaning of the word Covenant.
2. Point out what God promised to give to Abraham and his seed.

3. Demonstrate who are meant by Abraham's seed, in a literal sense, in these verses, with some remarks to prove who are Abraham's seed in a spiritual sense.

4. Make some remarks respecting circumcision as a token of the covenant. This appeared to me, the best way to end this dispute, for it will bring us to explain the terms used; otherwise, we may do as Peter Edwards has done, when he pretended to explain Acts ii. 39. After wasting about ten pages, he never condescended to tell the reader what was promised. I shall hereafter make some remarks on that passage. To pursue my plan I will,

1. Give the meaning of the word Covenant.

The word in scripture means the same it doth in common language, viz. an agreement between two parties. So David and Jonathan made an agreement, which is called a covenant. Abraham made an agreement with Abimelech and his posterity, which is called a covenant. This agreement is sometimes conditional, and other times unconditional. God promised absolutely to give to Abraham and to his seed, the land of Canaan. This was an unconditional agreement, by which God bound himself to confer the blessings promised; but their continuance in that land was conditional; and they broke that covenant, and God rejected them from being his people. At Horeb, God said, "Now if you will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me, above all people; for all

the earth is mine." Gen. xxi. 32. Exod. xix. 5, 6. We can be at no loss respecting this covenant, if we read Deut. v. 23. when God made a gracious promise to Noah, that he would not destroy the earth by a second flood, as will appear by reading Gen. ix. 9. 11. he calls it a covenant. In this unconditional sense, the term covenant is to be understood in the promises made to Abraham. We proceed to the second thing proposed, which was to point out what God promised to give to Abraham and his seed.

The only way to come to the true meaning, is to recite all passages on this subject; for here somewhere, all the Judaizers found their infant membership under the gospel dispensation; yet upon a fair and candid examination, we shall not find one text favourable to that mistaken sentiment. We will begin at the xii. chap. of Genesis, and follow the sacred historian; and truth will open plainly to our understandings. v. 1. "Now the Lord said to Abram, get thee out of thy country—unto a land that I will show thee. v. 3. And in thee shall all the families of the earth be blessed. Abram obeyed God, and went into the land of Canaan. v. 7. There God appeared to him, and said unto thy seed will I give this land. Chap. xiii. v. 15. God said, all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth. Chap. xv. v. 7. I am the Lord, that brought thee out of Ur of the Chaldees to give thee this land to inherit. v. 18. That same day God made a covenant with

Abram, saying, unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." The reader will please to observe that all the promises, contained in this covenant, were made to Abraham fifteen years before his circumcision; yet it was neither a duty nor privilege to be circumcised; and without a divine command, it would never have been his duty. Circumcision was a mark in the flesh, and a token of that covenant made with Abraham in his uncircumcised state. This will appear more fully, when we consider the subject particularly. Abraham received the promises and was justified before his circumcision. Paul improves this, Rom. iv. 3, 10, 11. The Jews depended much on their circumcision, which was works, and that not their own, but of others; but Paul proved that we are justified by faith, and not by works, and exemplified the subject by referring to Abraham, therefore he said, "For we say, that faith was reckoned to Abraham for righteousness." How then was it reckoned? when in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith, which he had, being uncircumcised. This passage shall be hereafter considered more fully.

The xvii. of Genesis has been brought to countenance infant membership; but, upon a fair investigation, we shall not find one argument for it; but on the other hand, we shall see, that all the promises

mentioned there, literally refer to the land of Canaan, and God's faithful engagement to preserve them into the possession of it. We grant that these promises may be considered in a spiritual sense; but in that sense, we must understand *Seed* to mean the Lord Jesus Christ and his whole elect, and not Abraham's natural posterity. The reason why this subject has been enveloped in darkness, is for want of explanation; and the reason why it has not been explained honestly and rationally is because this would effectually ruin the whole system. When men set out wrong, pride of heart, combined with traditional blindness, prevents their embracing the truth. They are driven to the shifts of analogy, inference or implication, to torture the scripture to give a sense, which was never designed by the Holy Ghost. It will appear by reading the promises, contained in this and the preceeding chapters, that God promised nothing more literally to Abraham and his natural posterity, than the sure possession of the land of Canaan; also that his posterity should be very numerous; and that kings should descend from him; and as he had promised to be the God of Abraham and his seed, this was literally fulfilled in bringing Israel into the land of Canaan, and preserving them there; till their sins rendered it necessary for him to dispossess them.

How God has fulfilled all these promises literally, if any thing more is meant in these promises, it must be understood in a spiritual sense. And no baptist

has ever denied the spiritual improvement. All this is the literal meaning of the following verses, viz. 5, 6, 7, 8. "Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant; to be a God unto thee and thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Now every man who will exercise reason must see that all these promises are of a temporary nature literally, but they are capable of a spiritual improvement; and this will appear, when we consider the third head, which is to show, who are meant by the seed. 1. Negatively, not all Abraham's natural posterity; for neither Ishmael, nor the six sons of Keturah were included. Gen. xxv. 6. And Paul said, they are not all Israel, which are of Israel. Rom. ix. 6. And it is added, "Neither because they are the seed of Abraham, are they called children, but in Isaac shall thy seed be called; that is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." Rom ix. 7, 8. These texts put the subject beyond all reasonable contradiction: that the promises, made

to Abraham, did not refer to all his natural descendants; neither did God engage to confer any spiritual blessings on all the natural posterity of this patriarch. From the passages cited, it is plain that the promises are to be understood in a natural and in a spiritual sense. Now if we consider the providence of God, in bringing Israel out of Egypt, with a high hand; his power displayed at the Red Sea; his feeding them miraculously in the wilderness forty years; his discomfiting all nations before them, and absolutely giving them the land of promise; we see God's promise fulfilled, when he said "I will be a God unto thee and unto thy seed after thee." It is plain that the promise is to be taken temporally and spiritually, or the great apostle Paul made an egregious mistake on the subject. Gal. iii. 16. We will just cite the words, "Now to Abraham and his seed were the promises made; he saith not and to *seeds*, as of many; but as of one, and to thy *SEED*, which is *CHRIST*." This text stares Peter Edwards sternly in the face, and accuses him of handling the word of God deceitfully; for in all that he has said, he never informed the reader, that in a spiritual sense, the word *seed* meant Christ and his elect. We have proved that God has fulfilled his promise to Abraham and his seed, in a literal sense; and as Christ, in his humiliation, was the seed in a spiritual sense, he fulfilled his promise to him. It is said, "I have called thee in righteousness, and will hold thy hand, and will keep thee, and will give thee for a covenant

of the people, for a light of the Gentiles." Isaiah xlii. 6. And again it is said, "He shall see his seed, and the pleasure of the Lord shall prosper in his hand." Isaiah liii. 10. From these texts, and many similar, we see Christ has a seed, which is his elect, who shall hear his voice and follow him. We are informed how we are made partakers of Christ, with all his benefits; and that is by the operations of his Holy Spirit working in us a living faith in Jesus Christ. "For ye are all the children of God, by faith in Christ Jesus." Gal. iii. 26. And again in the 29th verse, "And if ye are Christ's, then are ye Abraham's seed, and heirs according to the promise." I shall touch on this subject again, when I shall consider Peter Edwards's abuse of the apostle Peter's words in Acts ii. 39. The reason why I have been so particular on this subject, as truth is my object, was to find out the origin of Peter Edwards's church of God; but I have as yet found nothing like a church formally; nor can I find when it was formed or constituted; nor can I guess what verse he has fixed on for the formation of his church. I think it may be with propriety said, it existed only in the brains of pædorantists, and its essence and existence totally invisible. When I come more fully to explain the word *ἐκκλησία*, I will demonstrate that God had a people called by grace, near two thousand years before Abraham was born, and in every age of the world; but they were not formally a church, that is a voluntary society, before the gospel

dispensation. I cannot find when Peter's imaginary church was formed; nor do I know, any more than the pen in my hand; what verse he has fixed on. I would be glad to know how long this church existed before circumcision took place; for common sense would inform us that no man can enter into a house before it is built; and a church must necessarily exist, before any person can be initiated into it. I rather think, Peter never thought on the subject, or he would have said less about his initiating institute. I would thank Peter or any other to tell me what were the names of the members of the church. Sarah, that good old woman, was excluded, because of her natural incompetency. A pitiful church indeed, that excluded one half of the nation for no other fault, only because they were females. Can this be what Peter Edwards means by the best church in the world?* I am still in search for Peter's best church; but my success is likely to be as a certain society looking for the widow's son. Peter Edwards has used the word Church at least 130 times, nevertheless I cannot find it. As I have nothing but truth in view, I must try again; and I find Peter says, "the relation between God and this society, is formed by God himself, by declaring he is, and will be their God."† It must be remembered that this promise was made to Abraham before circumcision: how then, with common sense, can it be said, that he entered into it by circumcision? For he must

* Candid Reasons, 126.

† Candid Reasons, 82.

be out of it, before he could be initiated. What religious jargon men can write! Pray, in what part of scripture do we find God calling a promise a church? If a promise makes a church, Noah had a very numerous one; for it included all the beasts of the earth. We know this fictitious chimera is formed to lay a foundation for pædorantism; but if we examine the subject, we shall find the fancies of men erecting that which never existed. This sort of talk will never affect the baptist cause.

I shall make a few remarks on circumcision and proceed on the subject.

I take nothing secondhanded. I will give scripture to prove my arguments. This will bring me back to the xvii. chapter of Genesis, where we shall find the command for this institute in the 11th verse. "And ye shall circumcise the flesh of your fore-skin, and it shall be a *token* of the covenant between me and you." This command was given to Abraham about twenty years after God had appeared to him, and gave him the promises in his uncircumcised state; and this institute was neither a privilege nor a duty all that time. And what made it a duty now? The command of God, and not the promise. Here we see what the literal meaning of the rite was, viz. a *token* of the covenant between God and Abraham. God calls the rainbow a token, a token of the covenant between him and the earth. And in every place, it is used for a sign; it means the same thing. This mark in the flesh of all Abraham's posterity,

was a sign of the covenant, which God made with Abraham, wherein he had promised to give the land of Canaan to him and his seed. And nothing else is literally contained in it.

Notwithstanding all the noise we hear about it, the word is often abused; for it meant nothing but a sign of the covenant, which served to bring to remembrance that God had promised the land of Canaan to Abraham and his descendents. This was no appendage to circumcision, as Peter Edwards groundlessly asserted; for it was promised before circumcision, consequently could not be an appendage added to it. I often hear pædorantists, by analogy or inference, strain this subject beyond truth and decency, by calling baptism and the Lord's supper *sealing* ordinances, and the *seals* of the covenant. The word *Seal* is not used to any person, only to Abraham; in Rom. iv. 11. it is said, "He received the sign of circumcision, a *seal* of the righteousness of the faith, which he had, being uncircumcised." But it is never said to be a seal to any of his posterity; nor could it be said of them; for they were circumcised when they knew nothing about such faith as Abraham had. Paul, instead of using the word token, calls it a sign; and this was a *seal*, or confirmation of the righteousness of the faith, which he had before he was circumcised. Surely circumcision was no seal of the righteousness of faith to Ishmael, who was an ungodly youth.

To the descendents of Abraham, circumcision

was only a token, that they were the seed of Abraham, to whom God had promised to give the land of Canaan. All that is contained more in the promise was fulfilled in God's preserving, multiplying and protecting them in the possession of the land. If any thing spiritual was designed, when God said he would be a God unto Abraham and his seed; and if by seed is meant every descendent; then every individual must be saved, if God has fulfilled his promise; but the Jews were not a nation of saints, but the very reverse generally. The whole history of them shows them to be, a wicked, rebellious and idolatrous people.

Peter Edwards never tells us where to find his best church in the world. All I can say after my best endeavours to find it, is that it is *totally invisible*; yet Peter gives his definition of it, viz. "A church is a society that stands in special relation to God, being instituted for religious purposes."* Pray, when and where was it instituted? I cannot find any trace of it, nor any scriptural authority to call the Jewish nation a church. All talk about a Jewish church, without telling us, when, where, and how, it was instituted, is merely childish prattle, calculated to amuse the simple. Must there be a church instituted, because God made promises to Abraham, literally, only of a temporary nature, and commanded to circumcise himself, and his posterity? By no

* Candid Reasons, page 32.

means. Melchisedeck was the priest of the most high God; and he must have had some religious rites, or how could he officiate as a priest? and yet we read nothing about his church; and we would hear as little about the Abrahamic church, if some object was not in view, besides truth, and the edification of the body of Christ. Peter Edwards seems not very well suited with Mr. Booth's definition of the Jewish economy, when he called it, an ecclesiastico-political constitution.* I acknowledge that Mr. Booth was not quite correct in this passage; for there was nothing ecclesiastical in the Jewish economy. It was merely a civil government, with some form of religious worship, and religious rites, which were shadows of good things to come. Surely if a nation can be called a church, then there can be no world in that nation; all is church. Had Peter Edwards considered the phrase used by Mr. Booth, he would have passed over the passage without any remarks; but his ignorance would not permit him; therefore he said in the same page, that Mr. Booth "had confounded the church and state; the one being a kingdom of this world, the other the kingdom of Christ." If Peter is disposed to call the ungodly Jews, the kingdom of Christ, it will be attended with this disadvantage: it will represent John the Baptist proclaiming nonsense, when he said the kingdom of Heaven is at hand. Matt. iii. 2. Here

* Candid Reasons, page 121.

Peter may consult his own lexicon, and if his is not different from all others, he will find that the phrase, "Is at hand," in Greek, means approach. Now if the Jewish economy could be called the kingdom of Christ, how could John say that now it approached or drew nigh? The apostles were commanded to say, "The kingdom of heaven is at hand." Matt. x. 7. The seventy disciples were commanded to say, "The kingdom of God is come nigh unto you." Luke x. 9. If we were to understand the phrase, the kingdom of God, as Peter explains it, we must read it, the church is come nigh unto you, implying that it did not exist before. But I believe, as I shall make appear hereafter, that by these phrases is meant the gospel dispensation, and Christ's spiritual reign in it.

Peter Edwards finds every thing about his imaginary church rather enveloped in darkness, therefore he is obliged to descend from his positive tone, to humbly acknowledge "all we know about the church is, that its members consisted of adults and infants, who were initiated by the same rite; that sacrifices were offered; and, it is probable, that the father of the family, or some respectable person, did officiate in their assemblies as a priest. Here is a congregational church, a simple worship, and some creditable officiating priest."* Pray where did this church exist? when did it begin? Not one word is to be found about it in Genesis, nor any other part of

* Candid Reasons, p. 57

scripture. It was made by pædorantists and existed only in cloudy heads. Who was the first officiating priest? Abraham is never called a priest. Before his circumcision, he sacrificed; and after it, he did the same; and so did all godly men before and after the flood. In those days every man was his own priest. Where shall we find their assemblies? Not one is mentioned in the scriptures. Can such ravings be called Candid Reasons? If we pursue the subject we shall find Isaac and Jacob sacrificing, but nothing else. I will consider the succeeding generations, to find this officiating priest and congregational church; and we will find it a vain fancy and nothing else. Shall we find piety among Jacob's sons, excepting Joseph? Not one word can be said in their favour. Reuben, the incestuous villain, defiled his father's concubine, Gen. xxxv. 22. and when Israel knew it, there was nothing done in way of dicipline to punish a flagitious wretch. A fine church, a church without discipline. I suppose Peter will not admit him to be an officiating priest. And what can be said of the rest of Jacob's children, who made their father believe a lie about Joseph? And when they saw the deep sorrow and anguish of soul, which afflicted their father on the subject, not one of them had virtue or goodness enough to undeceive him. Their characters badly agree with officiating priests.

We will now follow them into Egypt, where they became idolaters, and worshipped the gods of Egypt. Josh. xxiv. 14. There they became so igno-

rant and such strangers to divine worship, that they had even forgotten his name; therefore when Moses was ordered by God to go into Egypt, he said, when he would come to the children of Israel and say unto them, "The God of your fathers hath sent me unto you; and they shall say to me, what is his name? what shall I say unto them?" Exod. iii. 13. Where now are the creditable priests? So immersed in Egyptian idolatry, not one of them knew even the name of the object of worship. Fie for shame! can any man of conscience call this the church of God? He that is capable of doing this, can, with equal ease, call light, darkness, and good for evil. I have no doubt, but even then, God had reserved witnesses among them; but one reason why I have pursued this method is, to demonstrate that when God promised to be a God to Abraham and his seed, no spiritual blessings were included to all his natural seed. Nothing but temporalities were included in the promise literally. When the promise extends farther, it must be considered spiritually; and in this sense, it is not denied by the baptists. God never called them the church of Israel, but the children of Israel. Even the word *Συναγωγή*, that is congregation, was never applied to them before they came into the wilderness. Now we are got into the wilderness, let us examine their character and conduct, and we will find them a wicked, hardhearted and rebellious generation. Moses, the servant of God, had not been more than forty days from them, before the very leader of them

made a golden calf, and sacrificed to it. Exod. xxxii. And why a calf? An ox was the idol of Egypt; and no doubt, they were well acquainted with the idolatry of Egypt; yes, so long that they lost the name of the God who ought to have been worshipped. This is a very bad set-out for this officiating priest. Not a few lives were lost on this occasion: and whoever will read the travels of the Children of Israel in the wilderness, will find them to be generally a hardhearted, unbelieving and rebellious generation in general; so bad that the earth swallowed up Korah, Dathan, and Abiram, and all their company, as unworthy to live on earth, or die the common death of man. And what shall I say more to prove that God never called them a church, nor treated them as such? Peter Edwards tells us often, that they were initiated into this church by circumcision, &c. If this was the way they became members, not more than one half of the nation belonged to it, for the single reason they were females. And after 400 years, the church had increased only one person. Abraham was the first; and when they came to possess the land of Canaan, the church consisted of Caleb and Joshua, and no more; for none were circumcised but them. If time would permit, I would have traced the subject through all the succeeding generations to the birth of Christ; and if whoremongers, idolaters, adulterers and sodomites were a church of God, he had one with a witness. I must not be understood, that in all these genera-

tions, God had none called to be saints, which is the meaning of the word *Εκκλησια* or Church. But they were not formed into a church. God had his people in all ages; but they were not a church formally. I have already touched on the only text, in the New Testament, where the word Church is used, with reference to the children of Israel. Acts vii. 38. "This is he that was in the church, in the wilderness, with the angel which spake to him in the mount Sina, and with our fathers; who received the lively oracles to give unto us." The grammatical construction of these words obliges us to make a distinction between the church, and our fathers. This will appear if we leave out the middle clause, and read the words thus, viz. "This is he that was in the church in the wilderness, and with our fathers." By the church is meant, them who were called to be saints; and by our fathers, the rest of the nation; for Moses acted as a temporal mediator between God and the Israelites, except in such cases as the mind of God was otherwise, as in the case of Korah, Dathan and Abiram, who were swallowed up by the earth. If we admit that God had a church materially, but not formally, in all ages of the world, before the flood as well as after, then all the difficulty vanishes immediately. To the honour of Mr. Mason this is granted by him, which is a demonstration that he has thought more on the subject, than what is common among divines.

We would be under no difficulties on this sub-

ject, was it not for custom and education. We have from our infancy heard the word Church misapplied; hence the nonsense of church of Rome, church of England, church of Scotland, has become familiar to us; but Dr. Campbell has made appear that the scripture never uses the word in that sense; and it is as void of sense to talk about the Jewish church, but custom has made it familiar. Dr. George Campbell has explained the word *ἐκκλησία* translated church, so unanswerably, that to any man who wishes information on the subject, I would recommend his lectures as the best that I ever saw. It is true that some superstitious bigots will be very much displeased with him, because he has told the truth, and they are unable to refute him; and I would have transcribed many passages from him, but it would have swelled my pamphlet too much.*

In the first manuscript of this pamphlet, I considered the history of the Jews, from the days of Joshua to the birth of Christ, as far as recorded in the holy scriptures; and notwithstanding that this history afforded unanswerable arguments against calling them a church, I found my pamphlet so large that I have been obliged to curtail it very much, or

* Eccl. Lec. p. Philad. Ed. "We speak now, indeed, of the Gallatian church, the Greek church, the church of England and of Scotland, as of societies independent and complete in themselves." Such a phraseology was never adopted in the days of the apostles. They did not say, the church of Asia, or the church of Macedonia, or the church of Achaia; but the churches of God in Asia, &c. The plural number is invariably used.

it could not be so generally circulated. Let the reader attend to the history, and if he is not blinded by education, he will be astonished that ever such a nation could be called a church. Indeed the term is perfect nonsense, when it is applied to any nation, consisting of men, women and children, or the word *Εκκλησία* has no meaning; but it means them who are called by grace.

I come now to the New Testament; and the first thing which I shall consider, are the addresses of Christ to the Jews, by which it will appear very plain, he did not consider them as the church of God. But before I proceed, I must premise that there is a distinction to be observed, viz. The church is never called the world; nor is the world ever called the church. The system, that annihilates the world and transforms it into church, cannot be of God; but must be a branch of antichrist. According to the pædorantists' system, there was no world among the Jews.

2. The Jews were as good and religious, when John began to preach repentance to them, as they were in preceding ages, if not much better. After the return from the Babylonish captivity, the Levites were to read the law and give the sense to the people, and cause them to understand the reading. Neh. viii. 8. This is supposed to be 445 years before the birth of Christ. Malachi is supposed to have finished his prophecies about 48 years afterwards; which finished the Old Testament. From that time

to the birth of Christ, which it is supposed was 397 years, the Jews, for ought we know, lived as well as common, which was never very well. Some time after their return, synagogues were erected, in which the law and the prophets were read every sabbath, which continued to be the practice in the time Christ was on earth. When Christ began his ministry, the Jews were divided into two classes: one was called Pharisees, the other Sadducees. The Sadducees were Epiririans, believing in no future state of existence, angel or spirit. What kind of religion they had, the reader may guess; but one thing is very evident, it had no reference to eternity, which proves a very important point on this subject, viz. that if the Jews could be called a church, it required no mental or religious qualifications to become a member, and remain so; and this is perfectly consonant with the pædorantists' system. Among the Jews cutting off the prepuce of a child made him a complete member; and although afterwards, he declared that he neither believed that there was either heaven or hell, he remained still a member. Is this the best church in the world? But the truth is, that circumcision was only a mark that the person descended of Abraham, and belonged to the Jewish nation. The word Member is not used in all the Old Testament. This term has been introduced to support infant membership.

The other sect among the Jews, were called Pharisees, who at first, it is probable, were the most re-

ligious people among the Jews; but when Christ came, they were a superstitious set of hypocrites, who had made void the commands of God by their traditions, and were the most spiteful enemies which Christ had, and finally by wicked hands crucified him.

We will consider, first, how he addressed the scribes and pharisees, who were the leaders of the Jews. Now if Christ addressed them in language quite contrary to the language used when addressing his church, then it must follow that he did not consider them the church of God. He charged them with making the command of God of none effect by their traditions of men. Mark vii. 8, 9. He calls them hypocrites eight times in one chapter. Matt. xxiii. He calls them in the same chapter five times blind guides. He calls them serpents, a generation of vipers, with the severe interrogative "How can ye escape the damnation of hell?" Matt. xxiii. 33. He pronounces a wo against them eight times in the same chapter. Is this the language which he uses when he addresses his church? The very reverse, as will appear. He also calls them an evil and an adulterous generation. Matt. ix. 39. He told them plainly, they were of the devil their father. John viii. 44. He considered them under the character of the world, the contrast of his church. In addressing his disciples, he says, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because

ye are not of the world; but I have chosen you out of the world, therefore the world hateth you." John xv. 18, 19. Can any thing be plainer than that Christ considered the Jews in the common state of man, without any relation to him? Only observe the manner in which he addresses the members of his church at all times: He says they were not blind as the world is. "Blessed are your eyes, for they see; and your ears, for they hear." Matt. xiii. 16. He calls them the salt of the earth, the light of the world. And to crown all he said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand." John x. 27, 28. Can any man in his senses read Christ's addresses to the scribes and pharisees, and believe that he considered them as members of his church, the church of God, and the best church in the world? No, there is not a man on earth can believe such jargon.

Now if circumcision constituted membership, they must be considered all as members. That circumcision constituted membership, is the faith of all pædorantists, with whom I have been acquainted. From what has been said, the conclusion is irrefragable, that the covenant made with Abraham constituted no church formally; and that the Jews never called themselves so; nor could such materials bear the name with any propriety of language. If they were a church before the gospel dispensation,

they are one to this very day. For if circumcision initiated them into membership, they still continue the rite, and must be a church to the end of time, if they perform the operation; and this will forever continue their membership according to Peter Edwards's system. What is that thing, which is meant by the church, or *Εκκλησια*? The Greeks meant by it an assembly called together.* The Jews may have used the Hebrew words *Cahal* and *gheda*; but they could mean nothing more than the Greeks did by *Εκκλησια*, which was an assembly called together. But it was impossible for them to have the same idea of the word, as we have under the gospel dispensation; for no such body did then exist. The Jews were so far from being saints, that many of them were gross idolaters, adulterers, fornicators, and even sodomites. To call such materials a church of God, or of Christ, is as great an insult on him, as to spit in his face, as the soldiers did in the days of his humiliation.

Peter Edwards's killing argument is, that children were once, by God's appointment, members of the church; and they have never been cast out either by God or man.† This argument has no force, if the Jewish nation were never called a church, which is the system that I espouse; but in any point of view, this argument is false. If by children, we are to understand the descendents of Abraham, they

* *Archæo. Atticæ*, lib. 3. cap. 2. written by Thomas Godwin, B. D.

† *Candid Reasons*, p. 75.

were not all included in that covenant. For the children of Ishmael, and the sons of Keturah with Esau, were excluded. At best only the males were in this Cycloptic thing called a church; and perhaps that was not one half of the nation. A bad cause will force men to use shameful and deceitful arguments!

Peter Edwards pursues his subject by quoting Matt. xi. 43. "Therefore I say unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." Now what is this to the purpose? There is no mention made of infant membership. That is true, but every thing is to be proved by inference: that's the thing that can do wonders, which were never contemplated in the scriptures. Therefore Peter tells us "The plain meaning of this passage, is, that as in time past, the church of God, which is his kingdom, was limited to Judea, so in the future, he would have a church in the Gentile world. The taking the kingdom of God from the Jews, and giving it to the Gentiles denotes, 1. The ceasing of a regular church state among the Jews," &c. I know not in what part of scripture, Peter can find the church called the kingdom of God. If he has found it in the talmud or koran, it is nothing to the purpose. It is not meant in Matt. xxi. 43. for in this passage the gospel dispensation is meant, as will appear by considering the phrase. The kingdom of God and the kingdom of heaven are used to the same purpose; and either

means a state of glory hereafter, or the gospel dispensation on earth. A few passages of scripture will settle this point. When John made his appearance, he said, "Repent, for the kingdom of heaven is at hand." Matt. iii. 2. In the same sense it is used, Matt. xii. 28. "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." And what was come unto them? The dispensation of the gospel, which is the power of God, unto every one that believeth; for the kingdom of God is not meat and drink but righteousness and peace, and joy in the Holy Ghost. When Christ sent his seventy disciples to preach, he commanded them to say, "The kingdom of God is come nigh unto you." Luke x. 9. What was come nigh unto them? The gospel dispensation. Our Lord tells us, "that it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Matt. xix. 24. In this passage it must mean a state of glory, and cannot mean the church on earth; for matters of fact demonstrate that rich men gain admittance into the church rather easier than the poor. In a large sense the whole world is called the kingdom of heaven, Matt. xiii. 24. over which Christ reigns; for all power in heaven and earth is delivered into his hand; and he must reign till all his enemies are put under his feet. In this sense, we are to understand the phrase in the parable of the tares. It is quite preposterous to understand this parable as a picture of Christ's church,

because that is never called the world. This point is decided by him who was never mistaken. And he says, "The field is the world." Mark that, not the church. "The good seed is the children of the kingdom, but the tares are the children of the wicked one." Matt. xiii. 38. Both must grow together till Christ comes; and then he will receive his seed home to himself. It must excite pity, to see a learned gentleman apply this passage to the church of Christ; whereas it plainly refers to his general government of the whole world, and is descriptive of the state of matters under the gospel dispensation.

From my remarks, it plainly follows, that the gospel dispensation is that which was taken from the Jews and given unto the Gentiles; but the name Jew did not become extinct by the Gentiles becoming the most numerous, as Peter has falsely asserted; for at an early period of christianity the disciples were called christians at Antioch. This is supposed to have taken place, A. D. 42. and at that time, there is no evidence that the Gentiles were the most numerous; for ecclesiastical history proves that the Jews were numerous for a century, and became very troublesome to the churches by their attachment to the Jewish customs, and in particular their attachment to circumcision. For the dream, that baptism came in the room of circumcision, was not known at that time. Under the gospel dispensation, God concluded all under sin. If they were circum-

cised, they were not the better; if they were not, they were nothing worse.

We will follow Peter Edwards to another metaphorical text. Pædorantists are very fond of metaphors. Perhaps the reason is, there is not one text that will establish their childish infant membership; but metaphors are like a nose of wax; it may be, by art, fitted to either side. Men make them say what best suits their system, be it what it may. On Rom. xi. 23, 24. Peter Edwards expatiates, and says, "The olive tree is to denote a *visible* church state."* I answer, the word, visible, when applied to and connected with church is nonsense; for what is visible can be seen by all who have eyes; but it is not by aid of my optics that I know a church or church members. I might see a thousand people in one day in a city; but by this vision, I know nothing about their church membership. The knowledge of that is obtained by information, not by sight. The very phrase has been fabricated without sense, and for a bad purpose. Christ's church never was visible, nor ever will be. They are his church by profession; and that is enough. The scripture never used the term; but wise men can help it out, where it has been a little defective. Some men would have us to believe what they do not believe themselves.

Can any man believe that the scriptures contain

* Candid Reasons, page 40.

the *credenda* and *agenda*, i. e. all that we should believe and do, and the same still helping the Holy Ghost, by men's inventions?

Now I will proceed to consider the olive tree; but I do not agree with Peter calling it a visible church state; but on the other hand the church. But what is meant by it? I answer that church that was formed at Jerusalem out of the nation of the Jews at first, and for that reason is called their own olive tree. And if ever the Jews become christians, they will be grafted into the church, which Christ formed at first out of Jews at Jerusalem; which, as it was at first composed of Jews called by grace, is called their own olive tree. Into this, the Gentiles, who were called by grace, were grafted in among the Jews; the church being composed of believing Jews and believing Gentiles. This statement harmonizes with the word used in the original, *Εκκλησια*, meaning such as are called by grace. In Acts ii. 47. it is said, "The Lord added to the church daily such as should be saved." From whence did he add them? From the Jewish nation, but not from the Jewish church; for no such thing did ever exist, as will appear by the remarks which I have made. Peter Edwards's pert fancy of the church being the same thing dressed up in new clothes, is a conceit of his own; but whether he took it from the koran or the talmud, or it is the production of his own brains, he has not told us plainly. But one thing is evident: that is, that in a very careful search, I

could not find it. Between the church of Christ, and Peter Edwards's imaginary church, there is a difference in the qualifications to become members. All under the Jewish economy, were necessarily, to descend from Abraham by natural generation, and to be circumcised to initiate them completely as members; but the church of Christ at Jerusalem was established on another plan; for faith and repentance were always required, as prerequisites to baptism. Hence may be observed, the apostle's address to the convinced Jews. "Repent, and be baptized every one of you, in the name of Jesus Christ." This was not a singular case, but the uniform practice. It is said, "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women." Acts viii. 12. We see here both men and women, when they believed, were baptized; but not a word about infants or their fitness for baptism. All the fitness a baby can have is to have a body; and if this constitutes fitness, then all animals which have bodies are fit subjects. All that has been said on this subject is such a jargon of nonsense, that I did not think it worthy of any remarks.

Were we to search the whole New Testament, we shall find none baptized, but such as possessed faith and repentance. This constitutes an essential distinction between the church of Christ and the Jewish economy, and finally proves that the apostle

meant by the olive tree, the New Testament church, which is the only thing that, with any propriety, can be called a church.

The church at Jerusalem were a separate body from the Jews, called by grace to be the disciples of Christ, and were as such persecuted by the Jews. What a pity the poor Jews had no pædorantists among them, to let them know, it was the identical same old church, which they had ever since the days of Abraham! But the Jews had never heard of this jargon: it was not then invented. Nor had the christians ever heard of it. Nor was it invented for ages afterwards. It is the creature of ignorance and superstition, invented by christians, who are become Judaizers, who wish to make things under the gospel dispensation agree with the peculiarities of the Jewish nation, who never called themselves an *Εκκλησια του Θεου*, but they were called the congregation of the Lord, i. e. *Συναγωγη του κυριου*.

Should the Jews ever be converted, which seems probable from Rom. xii. they will return to the New Testament church, which was first formed at Jerusalem, out of Jews called to be saints. And as this church was first made up of Jews by nature, the returning Jews may be well said, to be grafted into their own olive tree. The inference, that I would draw from the arguments advanced, is, that Jews and christians were distinct bodies; and that being a Jew did not give any right to be received into the church of Christ as a christian. The gospel con-

siders all men in the same state, without any reference to one nation more than another. Hence the apostle said, "What then? are we better than they? He answers, "no, in no wise; for we have before proved both Jews and Gentiles, that they are all under sin." Rom. iii. 9. When Paul wrote to the Corinthians, he gave us the character of the apostles, viz. Not walking in craftiness, nor handling the word of God deceitfully. I suspect in considering Eph. ii. 14. Peter forgot to imitate the apostles; for his whole reasoning carries great appearance of craft, and handling the word of God deceitfully. The text speaks of a partition between Jews and Gentiles, or in other words, all nations. 2. That this partition was broken down in Paul's time. 3. That the end in view was to make one new man out of Jews and Gentiles; not to dress an old man in new clothes. v. 15th. Here I justly remark, had Peter Edwards wished to avoid deceit and craft, he would have informed the reader, what the partition was between Jew and Gentile, which separated them; but not one word is said on the subject. All is left to the guess of the reader. Such pretended comments may suit bigots, who are like young robins, that open their mouths to receive any thing, whether it be a cherry or a cherry-stone; but such designed omissions and evasions will not be well received by such as wish sincerely to know the truth.

The partition wall, between Jew and Gentile, was circumcision, which was a national mark, and

designed to distinguish them from all other nations. It is well known with what contempt the Jews looked on all other nations, calling them emphatically *uncircumcised*; and it was as natural for all nations to despise the Jews. This fixed the enmity, together with the other Jewish ceremonies, which appears from verse 15th, where it is said, "Having abolished in his flesh the *enmity*, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace." Not an old man new dressed. Moses incorporated circumcision with his laws, though it existed from Abraham's time as a national mark of distinction. This, and others, were called carnal ordinances imposed on the Jews, till the time of reformation. Heb. ix. 10. The gospel dispensation was the time of reformation. Christ having abolished the enmity, i. e. the cause of it, to form a church unto himself originally made of Jews; but the Gentiles afterwards were joined with them. The text says, for to make in himself of twain one new man, not an old man dressed up in new clothes. This whim originated in Peter's fruitful imagination; for I never heard of it before. Indeed the change is so great, that very few can believe it to be the old man. The scriptures say the Lord added to the church daily such as should be saved. From whence was this addition made? The answer is plain: from the Jewish nation, who were never called a church; for it is evident,

that the church is something different and distinct from any thing the Jews were before.

2. In Paul's time the middle wall of partition was broken down. Who broke down this wall? The text says Christ, "Who hath made both one, and hath broken down the middle wall of partition between us." v. 14. How disingenuous was it for Peter Edwards to draw this conclusion, viz. "That the Gentiles were not formed into a new church."* By which it is insinuated that the baptists held that sentiment, or their system led to it. If Peter did not know better, he certainly never understood the baptists' system; for they believe that the gospel church had no existence before that dispensation, and at first was formed out of the Jewish nation; but after the ascension of Christ, the gospel extended to all nations, Gentiles as well as Jews; and when any believed, they were baptized, and afterwards joined the church, by their free choice, and voluntary act. For baptism makes none a member of the church of Christ. It is a subsequent act. One thing may be remarked in Peter Edwards: he never pretends to give us one text, to show us any example of baptizing children. This is to be done by inference or analogy; and why? Because he knew there was not one text in the scripture to support his practice. Volumes have been written on the subject; but not a single text can be produced for the superstitious

* Candid Reasons, page 46.

practice. I could refute every argument used on the text under consideration; but as it would be only wast of time and paper, I will only give Peter a scrap of Latin and pass on. “*Vox et præterea nihil*, i. e. Tush! A voice and nothing else.

I pass to make some remarks on the texts, which refer to children; for if the term child, or children is used, the common class of pædorantists look immediately for baptism, although the text has no reference to the subject. Peter produces two texts out of the evangelists; but not one of them has any reference to baptism, neither explicitly, nor implicitly; first, Luke ix. 47, 48. “And Jesus took a child, and set him by him; and (when he had taken him in his arms, Mark ix. 36.) he said unto them, whosoever shall receive this child, in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me; for he that is least among you all, the same shall be great.” There is something extremely dishonest and unfair in Peter Edwards, when he pretends to quote scripture; for I do not remember his giving a fair statement of the subject. His conduct seems like to Ananias: he keeps back part and pretends to give the whole. To do justice and act honourably, every text, and the occasion of its being spoken, should be considered. I will therefore first give the texts, and then make my comments. I will begin with Mark ix. but I find it necessary to begin at the 33d verse and transcribe five verses. “And he came to Capernaum; and being in the house, he

asked them, what was it that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves, who should be the greatest. And he sat down and called the twelve, and saith unto them, if any man desire to be first, the same shall be last of all, and servant of all. And he took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them, whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me." This is Mark's account of the subject.

The statement of Luke is very similar. Luke ix. 46, 47, 48. "Then there arose a reasoning among them, which of them should be the greatest. And Jesus perceiving the thought of their heart, took a child and set him by him, and said unto them, whosoever shall receive this child in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me; for he that is least among you all, the same shall be great."

Let us now see what the evangelist Matthew says on the subject. We will first transcribe six verses, beginning at chap. xviii. and first verse. "At the same time came the disciples unto Jesus, saying, who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, verily I say unto you, except ye be converted, and become

as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. And whoso shall offend one of these little ones, which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea." I will give the subject fair play; therefore I will transcribe Matt. xix. 13, 14, 15. "And there were brought unto him little children, that he should put his hands on them and pray; and the disciples rebuked them. But Jesus said, suffer little children, and forbid them not to come unto me, for of such is the kingdom of heaven. And he laid his hands on them and departed." Two passages yet remain in the evangelists; and I think that will finish the subject of children, viz. Mark x. 13, 14, 15, 16. "And they brought young children to him, that he should touch them; and his disciples rebuked those that brought them; but when Jesus saw it, he was much displeased, and said unto them, suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them and blessed them." The last passage is in Luke xviii. 15, 16, 17. "And they brought unto him also in-

fants, that he would touch them; but when his disciples saw it, they rebuked them. But Jesus called them unto him, and said, suffer little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein."

My reason for transcribing all these passages fully, was because by this statement, it will appear the design of Christ was to check the aspiring disposition of his disciples; for they had been disputing who should be the greatest. Matt. xviii. 1. "Who is the greatest in the kingdom of heaven?" Mark ix. 33, 34. "By the way they had been disputing among themselves, who should be the greatest." Luke ix. 46. "Then there arose a reasoning among them, which of them should be the greatest." There were no papists among Christ's disciples, or they would all have pointed to Peter, and very submissively kissed his toe. The three evangelists state the occasion of Christ's remarks and reference to children. It was to check their pride and ambition. And could this end be answered by telling them that infants were church members? No man can refrain from smiling at such nonsense. Is this the unanswerable casuist about infant membership? Peter Edwards; in his *Candid Reasons*, means by the kingdom of God, the church;* and in these passages under consideration,

* *Candid Reasons*, page 38.

he means the same. I have refuted this sentiment already, in my remarks on his explanation of Matthew xxi. 43. The words are, "Therefore say I unto you, the kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." I would refer the reader to what is said there, only that the most of readers are forgetful, and cannot retain the subject, except it is immediately before their eyes. I hope this will be accepted as an apology for the many tautologies in this pamphlet.

The evangelist Matthew uses the phrase, "The kingdom of heaven." Mark uses "the kingdom of God." I believe it is generally agreed, they mean the same thing. We will explain what is meant by the kingdom of heaven, or the kingdom, and then consider the necessary qualifications to enter into that kingdom. I cannot find that either of the evangelists, strictly speaking, means the church. These phrases in the evangelists generally mean the gospel dispensation, or the gospel itself, or the state of things under the gospel dispensation. Sometimes the phrase means the dominion of Christ over the whole world; as, all power in heaven and earth is delivered in his hand by the Father; but generally it means a state of grace or a state of glory. Peter Edwards, in his pamphlet, will have us understand by the kingdom of God, or of heaven, the church; nor do I remember a passage in which it is used in any other sense by him. In this, I conceive, he is quite mistaken. The kingdom of God, or heaven,

was never applied to the Jewish economy, which, according to his own system, affords a presumptive argument that the Jews were never considered as a church, formally. The phrase is peculiar to the New Testament; for there was no such society as a church before the gospel day. No nation can be called a church without the abuse of the word. John the Baptist is the first who used the phrase, "The kingdom of heaven is at hand." If Peter Edwards is the Greek scholar, which he would wish to pass for, he knows what the Greek word means, "Is at hand." Were we to take the words as Peter would have us, then it means the church is at hand. That would suppose, that it did not exist before: a sentiment not pleasing to pædorantists. The plain and easy truth is, that the gospel dispensation was at hand, or drew nigh. Perhaps some will say, Peter did not mention this text. Very true, he never mentions a text that will not suit him. Let us try, Mark x. 15. "Verily I say unto you, whosoever shall not receive the *kingdom of God*, as a little child, he shall not enter therein." Peter's sense would oblige us to understand the text thus, "Whosoever shall not receive the church, as a little child, he shall not enter therein." Whether this is the meaning or not, the reader may judge. Again we will try another passage, in which the kingdom of God is mentioned. Matt. xix. 24. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." If we under-

stand this passage to mean the church, they had hard work then to get into the church. *Sed tempora mutantur*, i e. Times are changed in favour of the rich of this world. Let us hear what Christ said to Nicodemus "Except a man be born again, he cannot see the kingdom of God," that is the church of God. The reader will be at no loss, to know what is meant by the kingdom of God here; for it means a state of glory in heaven, into which none can enter without regeneration.

I will now consider the necessary qualifications to enter into the kingdom of God. The evangelist Matthew gives the qualifications thus, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. xviii. 3. Our Lord teaches us, in this passage, that conversion is a necessary qualification for the kingdom of heaven, in the sense in which he uses the word, which demonstrates that he means a state of glory, into which none can be admitted without regeneration. In Luke we have the qualifications in these words, "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." Peter Edwards did not know what was meant by the kingdom of heaven, and the kingdom of God, or he designedly perverted the meaning to support his fallacious system. We shall see further the qualifications, by observing what he has said on the Greek *των τωιδτων*.* Peter

* Candid Reasons, page 55.

Edwards asserted, "That this construction had nothing to support it." What! nothing to support it? I will make appear that it hath both scripture and common sense to support it; but indeed he treats both as if they were nothing. What must we then depend on? His bold assertion, without scripture or sense. I know not how far his word in England may pass as currency; but with me it is no better than the old continental paper money, in its last dying gasp. The phrase, which he said, had nothing to support it, was the meaning which some baptist had fixed on the Greek *των τοιούτων*. The baptists affirmed that "Of such like," meant adults of a child-like disposition. This is the construction which our Solomon says, has nothing to support it; but I will make it appear that it has both scripture and common sense, and his construction has neither to support it. In the first place, there is no dispute about what is meant by little children; for perhaps some of them were a year or two old, or younger; but the whole dispute is about the application of the transaction meant by the phrase "Of such, or such like:" whether it refers to the size of their bodies, or the qualities of the mind. The baptists assert the latter. The pædorants pretend to believe the former. Well let us try "of such is the kingdom of God," and apply it to the age and size of children. Peter Edwards tells us the kingdom of God means the church of God; then we must understand it as if it had been said, "Of such is the church *in toto*." It will

not do to say it means part of the church; for it is said, "Of such is the kingdom of God." A fine church, which would require more nurses than bishops. If the church is composed *in toto* of infants, then Peter Edwards can have no place in it; for I never knew an infant that understood Greek. It is granted that after some time, they can say, mammy and daddy. This observation will make Peter wince and try to avoid the dilemma, and try to squeeze in by quibble a small amendment, and say, of such is part of the church. Stop, that will not do; for the text is, "Of such is the kingdom of God." We used to think that church was a voluntary assembly formed to maintain divine worship; but Peter by dressing up an old man in new clothes, has made the foolishlest assembly in the world, consisting of babies. There never was such a society as this; what, a society of babies literally! Nonsense seems confined to the church of God, where infants are supposed to be the materials. This account badly agrees with Paul's description given of a church. When he wrote to Timothy, he said, "But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and the ground of the truth." 1 Tim. iii. 15. Pray what arguments can infants bring to support the truth? Perhaps they can say mammy or daddy, and that is all. Of such, or like unto these is the kingdom of God. Now the likeness must refer to the age and size of the body,

or to the qualities of the mind. I have demonstrated the impossibility of the likeness referring to the corporal size of an infant; and I am rather of opinion that Peter Edwards himself, who is a wonderful man, will not attempt to maintain that meaning. We are compelled by scripture and common sense, to have recourse to some other meaning; and it appears plainly; that the likeness did not consist in the age or size of the body; but in the qualities of the soul, viz. unambitious, meek and lowly in heart, whether old or young. I despise the phrase *adult*, as no way expressive of the faith of a baptist; for we never limit baptism to the age of a person, but to his qualifications, profession and confession. "If thou believest with all thine heart, thou mayest," is our faith and practice, without reference to age. For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. Were we to examine every text where τῶν τοιοῦτων, that is, "of such, or such like" is used, we would find that it referred to the qualities of the mind, and not to the size of the body. Mark said, "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Mark x. 15. The gospel is to be received by a humble mind. The very same sentiment is enforced by Luke. "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein." Luke xviii. 17. Taking the passages in this meaning, and

they cannot mean any other, they come with force to reprove the aspiring ambition of the disciples who had been disputing who should be the greatest; but if we suppose he told them that infants belonged to the church, the argument has in it no suitableness to reprove their ambition. How many will be finally disappointed, who have enjoyed large salaries on earth, and lived in pride and pomp, and fared sumptuously every day! But it will remain an eternal truth, that blessed are the poor in spirit, for theirs is the kingdom of heaven. I fear I shall tire the patience of the reader with my remarks on the phrase, *of such, or such like*; but as these passages are for ever brought to prove infants' right to baptism, though they have in fact, no more reference to that subject than the first chapter of Genesis, I must make a few more remarks, to make still plainer, if plainer can be, that the words refer to the qualities of the mind, and not to the size of bodies, or age of the persons.

Our Lord said, in Matt. xviii. 3. "Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." The gate is strait and the way narrow that leads to life, and few there be that find it. We see children presented as patterns of humility, to the professed followers of Christ. This is evident from v. 4. "Whosoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven." The man who has the greatest

degree of humility on earth, will shine the brightest in glory. Our Lord still illustrates the case farther by saying, whoso shall receive one such, *παιδιον τοιουτου*, little child in my name, receiveth me. Our Lord is speaking nothing about babies here; but of them that were converted and became like them (*τοιουτων*); and this likeness consisted in the qualities of their minds, not in the size or age. v. 5. And in v. 6. he adds, "Whoso shall offend one of these little ones, which believe in me," &c. Here are the little ones to which Christ improves the transaction; the little ones were his humble disciples, who believed in him. And he adds in Matt. x. 42. "Whosoever shall give to drink unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Here it is evident, that by little ones he means his humble followers or disciples. When Christ mentions receiving little children, he cannot mean them who were so in age; but them who were of a child-like disposition, lowly in mind, as young converts are. And this is evident from what Matthew said, when he recorded the words of Christ. "But whoso shall offend one of these little ones which believe in me," &c. Matt. xviii. 6. Can Peter Edwards suppose that infants believe in Christ? If they are capable of exercising the grace of faith, they are capable of exercising unbelief; and as they can profess nothing, how will Peter come to the knowledge of their states? I think it must be guess-work.

But perhaps I am a little too fast; I had almost forgotten that Peter asserted that union to Christ was visible; for Visible is one of Peter's *hocus pocus* words. As the sentiment is new, I will transcribe it; but it ought not to have been printed. The words are, "To receive a person in the name of a disciple of Christ, is to treat him as one belonging to Christ, as one in visible union with him."* Peter Edwards is a singular man; for I never heard before that union to Christ was a thing visible. The baptists do not pretend to be so eagle-eyed as this. No, they only judge charitably of the profession made; whether the person has any spiritual union to Christ or not, they leave to a better judge. It must be a bad cause, which tempts, in trying to support it, to use unscriptural phrases, which being properly examined appear mere nonsense. The Holy Ghost has said nothing about visible union to Christ, or visible church; these are the creatures of men's brains, and have no foundation in the religion of Christ. These terms have been fabricated for evil purposes; and custom makes them familiar without examination; just as people foolishly by custom call a place of worship a church.

Peter Edwards is no respecter of persons; for when he thinks it would help his system, he is not afraid to charge even the apostles with wilfully sinning contrary to their own knowledge. His charge

* Candid Reasons, page 53.

against them is contained expressly in these words, viz. "For in that they acted contrary to a known principle they knew, in keeping those, who belonged to the church, from the church's head."* I rather think Peter doth not expect to meet with the apostles very soon; for if they now have the temper of Paul and Barnabas, the quarrel between them and Peter would be very great.

What a dreadful charge! sinning against knowledge; and this charge remains on earth recorded by the great Peter Edwards! I rather think something may be said in their favour. It was the first time that children had been brought to Christ to lay his hands on them, and pray for them, and bless them. It was a novelty; and they might have escaped if they had not fell into Peter Edwards's hands. Besides, they may plead that they had never heard of baby members in the gospel church; and they could learn nothing from the Jewish economy; for there is not even the phrase membership in the Old Testament. I think, upon the whole, a less censure would have been more decent.

To conclude this subject, the reader may judge whether I have not unanswerably proved, that in the passages, where the phrases, "of such or such," are used, they do not refer to infants in age; but the humble disciples of Christ of whatever age they might be, of an humble mind subjected to the obedience of faith,

* *Candid Reasons*, page 57.

I shall therefore proceed to consider the next passage, in which Peter displays his ignorance or his craftiness in handling the word of God dishonestly. Acts ii. 38th and 39th verses are to be considered. One thing is evident in the writings of Peter Edwards: he can find a meaning for a text, that not one in a thousand could have thought of. The words are “ Repent and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you and your children, and to all that are afar off, even as many as the Lord our God shall call.”

Peter Edwards has filled ten pages of his pamphlet on this passage, and used the word *promise* fifty-four times; but very craftily avoided giving the reader any information concerning what was promised. In that he handled the word of God deceitfully, and designedly so. If Peter was an ignorant man, such perversion of scripture might be excused. Hearing the word *Promise* so often repeated without letting the reader know what was promised, brought to my mind the papists' prayer to the lady Mary; in which they use the words, *ora pro nobis*, forty-four times, but never inform the good lady what they want, only *ora pro nobis*, i. e. pray for us. The promise, the promise is repeated again and again; but he never informs the reader what is that which is promised. Had he done this, the dispute would have been ended; for it would have appeared plainly that

infants were not designed by the term children. I would request the reader to turn back and read the verses over, and he will see that the Holy Ghost is that which was promised; "And ye shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." These words were used by the prophet Joel, chap. ii. v. 32. the very words of the apostle referred to, as appears by reading from the 16th to the 22d verse inclusive of this chapter. On the very subject of the out-pouring of the Holy Ghost, the apostle was speaking. On the very day of pentecost, when the extraordinary gifts of the Spirit appeared. Now, says the text, when this was noised abroad, the multitude came together, and were amazed; but some said they were filled with new wine. The apostle's sermon was to convince them, that they were mistaken about wine; but on the other hand, it was the fulfilment of a prophecy recorded in Joel, which he repeated, according to the Septuagint. In this promise it is said, "I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy." We cannot suppose that the prophet meant by sons and daughters little infants; for before they could prophesy, they must learn to speak. By sons and daughters in the text, is meant what the apostle calls your children. Children are children as well when they are old, as when they are young. This is a point which bears no dispute; but men

may quibble without any foundation for argument. After several other things said by Joel, he concludes the promise by saying, "For in mount Zion and in Jerusalem shall be deliverance, and in the remnant; whom the Lord shall call." The apostle renders it, even as many as the Lord our God shall call.

Let any man, not intoxicated with the wine of the whore of Babylon, read the whole promise in Joel, and the apostle's reasoning on it, in the Acts, second chapter; and he must plainly see that by children is meant, what Joel called, sons and daughters; and that the thing promised was the Holy Ghost in his gospel work, both as a spirit of sanctification with the extraordinary gifts, and as a Comforter. Under the latter character he is promised to all believers, and is made good to this very day. As the text has it, "And ye shall receive the gift of the Holy Ghost." Perhaps it may be asked, how did the apostle know that believers should receive the gift of the Holy Ghost? The answer is plain: because the promise is to you and your children, called in Joel, sons and daughters, and to all that are afar off; by which the Gentiles may be intended. The promise of the gift of the Holy Ghost, is limited, whether Jew or Gentile, to as many as the Lord our God shall call; which is descriptive of a gospel church, who profess to be called by grace.

To real christians the Holy Ghost is promised in the character of a comforter. John. xiv. 16, 17. and xvi. 7. 13.

Sometimes it surprises me, why this passage is brought forward in this dispute; but it is as good as any other; for there is no scripture for receiving infants as members of the church. The thing in itself is perfectly absurd. A church should be an intelligent society: it cannot be composed of members, who know not their right hand from the left.

What has been said might serve for a complete answer to all the glosses of Peter Edwards on this passage; but if notice is not taken of his pretended reasoning, it might be construed, that it was because we could make no reply. Peter Edwards has confined himself to three conclusions.*

1. That the phrase extends to adults and infants.
2. That this promise must comprehend adults and infants, wherever it comes, even as long as God shall continue his word to us.
3. That infants are placed in the same relation to baptism, as they were of old to circumcision.

Sometimes the baptists are so idly employed as to take a lexicon in their hand, and even a Latin dictionary. I could not find the word adult in the holy scriptures. I concluded it must be introduced in this dispute to answer some purpose not found in the scriptures. I found in my Latin dictionary the word *adultus*; and the meaning was a person of full growth. I supposed that to be as large as ever they will be. This seemed to embarrass me; for the

* Candid Reasons, page 59.

greater part of mankind, are in an intermediate state, between infancy and maturity, and are left out of Peter Edwards's classes; for they are neither in one state or the other. If I may use our author's language, I would say, can any living creature tell how Peter Edwards came to know, that any of the apostles' hearers left infants at home? This must be a guess of his, or a presumption of his own, for which he so freely censures Mr. Booth. I will not dispute much about the Greek term, *τευνα*. But it is well known by linguists that it often means posterity, whether old or young; but *παιδια*, is generally used when infants are intended. Let us hear our author's proof, that the passage under consideration means adults and infants. Before I make, formally, a reply, I will give him a sylogism, which he may refute at his leisure, viz. The promise intends adults and infants; but persons from six to eighteen cannot be called adults or infants; therefore persons from six to eighteen are not included in the promise. Our author in his wisdom leaves out a large number, who cannot be said to be adults or infants. In future I wish pædorantists to know that baptists never inquire into the age of the candidate for baptism: they satisfy themselves by knowing their confession. "If thou believest with all thine heart, thou mayest," is their practice, whether old or young. The phrase adult I despise, as no wise expressive of our faith or practice; nor is it found in the scriptures. Let us now attend to our author's proof, and we find it,

It, in the resemblance between this promise, and that of Genesis xvii. 7. This I have fully explained already, to which I would refer the reader. Well, let Peter go on: "To be a God unto thee and unto thy seed after thee." No man can be so deceived as to suppose that there is any reference to the promise recorded in Gen. xvii. 7. in the promise under consideration. Could I really believe that Peter Edwards thought so, I would form a better opinion of him than what I have at present. This is said to try to baffle the baptists; but he will find himself mistaken. I have already unanswerably demonstrated that the promise to which the apostle refers, is found in Joel, and mentioned by him as an explanation of what happened at Jerusalem on the day of pentecost. In all the Acts of the apostles, no mention is made of Gen. xvii. 7. It is remarkable that pædoparantists can do nothing without Abraham at the beginning or ending of their tale. But he will afford them no more assistance than he did to the rich man in hell. We will proceed to consider the argument, and what resemblance is there between God promising the Holy Ghost to as many as he shall call, and God promising to Abraham to be a God unto him and unto his seed after him, which God had fulfilled long before the day of pentecost; but the promise in Joel was not fulfilled before. When God mentioned seed, did he mean infants? By no means: he meant his posterity; and the promise referred totally to the land of Canaan, and his providential care in bringing Is-

rael into that land. Seed is seed, whether old or young; and which is meant must be understood by circumstances. But as this promise refers to Joel, all that is said about any other promise is merely quibbling and wresting the holy scriptures, and tormenting them to speak what never was designed by the Holy Ghost. Gen. xvii. I have already fully explained. I have proved that promise is not under consideration at present. It is very strange to me that Peter Edwards cannot consider any text without asserting broad falsehoods: and a greater one never was asserted than that an ordinance of God is founded on any promise of God. Did Abraham circumcise himself or his seed, because God had promised to be a God unto him and his seed after him? By no means: for God had made that promise long before he was circumcised; and it was neither a duty nor privilege till God commanded him. Gen. xvii. 9, 10. Did the apostles baptize, because our Lord had said, "Lo, I am with you alway, even to the end of the world?" Matt. xxviii. 20. No, they baptized because he commanded them so to do in a preceding verse. If they had presumed to baptize without his command, he would have asked them, who hath required this at your hand?

Peter Edwards set out under mistakes; and he tries to support his falsehoods. We are on all occasions, entertained with the words Church and church membership, which have no foundation in scripture or sense, when applied to the Jews or any other nation.

Not all the pædorantists on earth can show us when this church was made. I confess, the baptists have been a little to blame on this subject, as they have without any examination used the phrase; but I hope I have rectified that mistake; and for the future, Judaizers must take other ground. I have in this pamphlet again and again explained all God's promises made to Abraham and his seed. I have proved that they literally meant not all his natural seed. I have made appear that when seed was taken in a spiritual sense, it meant Christ and his elect; that, literally, the promise intended only the land of Canaan; and that God saying he would be a God to him and his seed after him, meant no more than that he would guard and preserve some of his seed into the possession of Canaan. All these promises God has fulfilled. I have proved that circumcision was not founded on any promise, but on a positive command. Gen. xvii. 9, 10.

Peter Edwards appears to be as much mistaken about baptism as circumcision; for in all his arguments, he represents it founded on a promise; and that it is an entrance into the church; which is altogether a mistake, not founded on any passage of scripture. Baptism necessarily precedes the very existence of a church. If children are admitted members, I will form a syllogism which must be admitted as an unavoidable consequence, viz. Every member of a church, free from immorality, ought to be admitted to the Lord's supper; children are

free from immorality; therefore children ought to be admitted to the Lord's supper. This was the practice towards the close of the fourth century. There is as good reason for the one as for the other. This has been a digression; but it arose from Peter Edwards's reasoning on the passage of scripture under consideration. I shall add a few words, and pass to the next thing to be considered.

In my opinion, I have proved, beyond reasonable contradiction, that the thing promised is the Holy Ghost, in his work under the gospel dispensation. And then the words would read thus, viz. The promise of the gift of the Holy Ghost is to you; for God said, in the latter day he would pour out of his spirit on all flesh. And the promise of the Holy Ghost is to your children; for your sons and your daughters shall prophesy. And the promise of the Holy Ghost is to all that are afar off, even as many as the Lord our God shall call. Why Peter Edwards went to the xvii. of Genesis, no mortal can see, except it was to blind the reader, and mislead him in his inquiries on the subject. Were I to correct every mistake of Peter Edwards on this passage, I should be obliged to correct almost every sentence in eight pages. We pass to the next passages considered by our author, viz. the households, who were baptized.

The instances of this kind are three:* the family

* Candid Reasons, page 50.

of Lydia, Acts xvi. 15. the family of the jailer, Acts xvi. 33. and that of Stephanus, 1 Cor. i. 16. Our author mentioned three instances of households being baptized. We might have expected some remarks on each instance, especially as he proposed to have truth for his object; but in this the reader is disappointed; for not even the texts are presented to view, except that of the jailer, and that in a mutilated form. No doubt he had his reasons for this omission. Our author is crafty; for when the passage, if transcribed, would stare him in the face, and convict him of handling the word of God deceitfully, he can slyly pass it by, without ceremony. I will first transcribe the passages, as they are recorded in the scriptures. And the case of Lydia and her household comes first under consideration. "And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, if ye have judged me to be faithful to the Lord, come into my house, and abide there." Acts xvi. 14, 15. Before any argument from this passage can be drawn in favour of infant sprinkling, it is first necessary to determine whether she was a married woman or not. The text is not favourable to the sentiment; for she said, come into my house. This is not the language of married women: they would say, come into our house. This shows she

was the proprietor of it. If she had a husband it might have been expected, to hear something of his conduct on the occasion; but all is silent as the grave. All in this passage is decidedly against Peter's system; and therefore he artfully passed it by, without any criticism on the Greek.

We will now consider the passage, which Peter Edwards thought he could gloss over, so as to blind and mislead the incautious reader. First let us see his defective statement, viz. "And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house." Before I make any comment on this passage, I will transcribe the whole account. Had he done this, his system would have been ruined. The account begins at the 30th verse and includes the 34th. "And said, sirs, what must I do to be saved? And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed their stripes, and was baptized, he and all his, straightway. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God, with all his house." From this, we see Peter Edwards left out part of the 30th, all the 31st, 32d, and 33d verses; and why? Because he

knew, had these been transcribed, his plan would have been ruined. The reader will please to observe that in the 31st, it is said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." This was obeying the command of Christ, "Teach all nations." 32d. "And they spake unto him the word of the Lord, and to all that were in the house." Peter Edwards very well knew, had he transcribed the whole passage, every reader would have seen, there were no infants in this house; for they spake the word of the Lord to him, and to all that were in the house. The apostles never tried to teach infants, who know not the right hand from the left. This syllogism follows naturally from this passage, viz. The apostle spake the word of the Lord to the jailer and to all that were in his house; but the apostles never spake the word of the Lord to infants; therefore there were no infants in the jailer's house. Let Peter Edwards refute this syllogism at his leisure. The apostles understood their master, as baptists do, that none should be baptized before they were instructed; therefore we read of teaching always preceding baptism; as for instance, Acts ii. 41. "Then they that gladly received his word were baptized."

Peter Edwards has an inventive genius; therefore he sometimes amuses his readers with presumptive arguments. One is taken from no mention being made about change of raiment in order to immerse. This is to operate against that mode of bap-

gism.* I will pay him in his own coin, and amuse the reader about the jailer and his house. I will grant, what never can be proved, that the jailer had a wife and eight children: the eldest was fifteen, the youngest about six months old, at the breast. The first thing that would strike us is, that the jailer went into the bed room, and addressed his wife in this manner; Rise up, my dear, and be baptized; and bring all the children with you, &c. What might we suppose would be the answer of the wife? Why something after this sort: My love, I am ready to obey you in every thing possible to be complied with; but your request at present cannot be complied with; for you know that Dick, Tom and Harry, are up stairs; Martha and Tabitha are in the bed room; here is one at my breast; and there in the trundle bed are the rest. If I was to attempt to awake these children in the dead of the night, there would be such an uproar I could not pacify them in two hours. This is an argument of the presumptive kind, and weighs something against infants being in the jailer's house. But what I have said before irrefragably determines the point; viz. "They spake the word of the Lord unto him, and all that were in his house."

Peter Edwards is very fond of displaying his profound knowledge in the Greek language; therefore he could not pass over the Greek adverb, *ταυοικι*, without correcting the translation; he sub-

* Candid Reasons, page 157.

stitutes as a translation of *πανοικι*, *domestically*. His translation must excite a smile in every man acquainted with the Greek language, and cannot be justified by any lexicon on earth; except Peter has one of his own. I have by me Schrevilius and Parkhurst: the latter is Greek and English; the other is Greek and Latin. Schrevilius explains the word *πανοικι*, q. d. *συν παντι οικω*; in Latin, *cum tota domo*, that is, with all the house. Parkhurst says an adv. from *παν*, all, and *οικος* q. d. (*συν παντι οικω*) with one's house or family; and refers to the passage under consideration, and one out of Josephus. Had Peter Edwards been as well acquainted with the Septuagint as he pretends, he must have felt the force of Dr. Jenkins's remarks on Exod. i. 1. where the adverb is used and translated, "Every man and his *household*." It must be acknowledged that Peter is a man of invention; and as he knew, he could not form from Greek, the word *Domestically*; he was obliged therefore to have recourse to the Latin word, *domesticus*: that is, a domestic or house servant. In wandering away from Greek to Latin, he was obliged to leave out, *πας*, in Greek, all, and in Latin, *omnis*, (all.) If he was above being restrained by the Greek adverb, which is justly translated, with all his house, why did he not give us something corresponding? If he had done that, then the passage read, "With all his domestics;" but as children are never termed domestics, he thought this would ruin his whole plan of infant baptism.

From my remarks, it appears that pædorantism has neither scripture nor example to support it. This practice is founded on mere supposition and superstition; and, notwithstanding it is so pleasing to superstitious minds, it must be as displeasing to God as to sacrifice a dog under the Jewish economy. It is very surprising that men of learning and piety would try to support a practice born in ignorance and nursed in superstition. How dangerous it is to even sip of the wine of the whore of Babylon? When our author had quibbled a long time about the baptism of households, he said, "This may serve as a primitive practice, he and all his were baptized."*

If the narrative, respecting the jailer and his household being baptized, serves as a pattern of primitive practice, then the whole is contrary to your plan, and affords not one argument to support your dying system; for I have made it appear, unanswerably appear, that the subjects were all taught before they were baptized. "And they spake unto him the word of the Lord." Very good, is there no more in the verse? Yes, "And to all that were in the house." 32d verse. They were all taught before they were baptized. If this is a pattern, it is one against our author's plan, and staring him in the face, amuses him with a broad falsehood. Therefore to infer there were some in the house, who were not taught, and did not believe, and nevertheless

* Candid Reasons, page 70

were baptized, is a groundless fancy, which has nothing to support it in fact, or circumstances. Before I proceed further on this subject, I will form a syllogism, viz. All who are qualified to have the word of the Lord spoken to them, are qualified to believe it; but all the jailer's household were qualified to have the word of the Lord spoken to them; therefore all the jailer's house were qualified to believe it. The 32d verse will prove this, "They spake to him the word of the Lord, and to all that were in his house." This verse was prudently left out by Peter, as not suitable to his system. Our author, after all his omissions and perversions of this passage, is not satisfied with the form he has given it. Therefore he said, "he did not consider this historical account, as having force enough of itself to evince the baptism of infants."* What he added afterwards shall be considered hereafter. But from my observations, this historical account has force enough to prove there were no infants in the jailer's house. But let Peter alone, he will work it out some way. He will therefore come to agreement with that practice in which we are sure infants were included. Circumcision was founded on this promise of God: "I will be a God to thee and thy seed."† Stop, Peter, not so fast. If you are right now, your assertion in the 20th page was a falsehood. There it is said, "that infants were circumcised, is a fact; that

* Candid Reasons, page 71.

† Candid Reasons, page 71.

they were circumcised by the *express command* of God, is a proof of right." Here are words and sentiments, as contrary, the one to the other, as light to darkness. But our author is subject to change: once he was a baptist; now he is a violent pædorantist. What he will be next, I know not. The most charitable conclusion, that I can make, is that he had forgotten what he had said in the 20th page; or he would have avoided committing himself by such a blunder. And even in the 20th page, he has not told the truth, and nothing but the truth; for even that sentence carries in it a fallacy. There he says, infants were circumcised, &c. By this phrase, the reader would be led to believe all the Jews' infants were circumcised; which is not true; perhaps not more than one half of them. For the command in Gen. xvii. 10. is limited to a manchild. God could fulfil all his promises to Abraham without circumcision; but he commanded him so to do, to distinguish his descendents from other nations; and therefore he said it should be a token of the covenant made with him. I will form this syllogism on the subject, viz. All divine institutes are founded on a command of God; but a promise of God is not a command; therefore a divine institute is not founded on a promise. I defy him to overthrow this syllogism. Ishmael, the sons of Keturah, and Abraham's servants, were circumcised; and they were not included in the promise. Why were they circumcised? Because God commanded it. A command of God

constitutes a divine institute; and without a command, it is only will-worship, and must be an abomination to the God of heaven. It is a marvelous thing that Peter Edwards should be acquainted with heathen authors, and at the same time so excessively ignorant of his own bible. He supposes himself, as the Jews did, to be a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes; but we find him comprehended in the character of the blind who led the blind; and both will fall into the ditch. One error leads to another; and this will appear if we observe our author's sentiments about baptism. One would be tempted to think he had never read the scriptures, or he could not have said circumcision was founded on this promise of God: "I will be a God to thee and thy seed." "Baptism proceeds on this, that the promise is to you and to your children."* It is not easy to understand, when he says, "Baptism proceeds," &c. for he speaks of baptism as if it had been an intelligent being; but what he has said of circumcision explains the passage, viz. "Circumcision was founded on this promise of God," &c. Then it must follow, the meaning is this: "The reason why any are baptized, is, because it is said the promise is to you and to your children." Is this the reason why John baptized? Was he left to infer his duty from a promise? or was he sent? This

* Candid Reasons; page 71.

is the account he gives himself, on the subject: "He that sent me to baptize," &c. Did the apostles infer their duty from a promise? No: their master commanded them to teach and baptize. Matt. xxviii. 19. We see that inference is a poor foundation for a gospel ordinance; but it is good enough for pædo-tism.

By my arguments, Peter Edwards's system is laid prostrate; therefore what he has further said deserves no answer; only a few remarks, where he collects his whole force on the subject. And the whole force consists in this: "1. That God did constitute in his church the membership of infants, and admitted them to it by religious ordinance. 2. That the right of infants to church membership was never taken away."* There is a fallacy in this statement; for admitting, what is not true, that the Jews were a church, the statement should have been, that God did constitute in his church the membership of male infants, and admitted them to it by a religious ordinance. But, instead of this, infants are spoken of without any distinction, just as if all the Jewish children were members; whereas the females were not intended, if they were to be admitted by circumcision; but of this, scripture is silent. Throughout our author's pamphlet, we are continually amused with the word Church, just as if such a thing formally existed among the Jews. Never did the freemasons

* *Candid Reasons*, page 72.

search more diligently for the widow's son, than I have for this phantom; but hitherto I can find no traces of it. I must conclude it is a nonentity, and exists only in imagination, and has been used without examination. I have already said, I wish to know, when and where this Jewish church was made. If we read all Genesis, we shall find not the least hint of it. We can find that God made many promises to Abraham; and what of all that? Doth promises constitute a church? Then we find Noah's church; and a very numerous one; for it included the brute creation. We might find Sarah's church, because God said he would bless her and make her the mother of nations, &c. Gen. xvii. 16. Were we to suppose that making a covenant, with any one, constitutes a church, we shall find a large number of churches, existing only in the brains of men. It is to be wished that writers would be more explicit on this subject, and refer us to the passage that authorizes us to call a nation a church. In the New Testament, the word in Greek, *Εκκλησια*, means a voluntary assembly; and in this sense the heathens and the Septuagint use it; but they could not have the same idea of it, that Christ and the apostles had, when it was applied to such as were called by grace out of the world.

Nothing need be said about the right of infants being taken away; for Jewish infants never had any membership in the church; as none did then exist formally; as I have fully proved. And notwithstanding all the noise that is made about it, the very term

is not found in the Old Testament. It is a term peculiar to the New Testament; where church membership has some sense, and points out the relation to Christ, who is head, and they are the body, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord. I hope Peter Edwards will not charge me as being a church murderer, as he did Mr. Booth;* for I could find none to lay violent hands on. I found it a mere phantom, that vanished as I approached. Peter Edwards says, "According to the principles of the baptists God had no church in this world, at least for fifteen hundred years."† And what of that? Doth this prove the baptists to be wrong? By no means; for God had no church formally for more than two thousand years preceding Abraham's time. And if he could do without one more than two thousand years, why might he not do without one fifteen hundred years? I think it would have been better to have continued longer without one, than to have one made up in part of idolaters, whoremongers, adulterers, and even sodomites, and without any form of discipline for four hundred and thirty years. And even after Moses's time, they were guilty of sacrificing their children, worshipping Baal Peor, and shameful wickedness, that can be scarcely mentioned with decency. Let the reader peruse Judges, Samuel and the Kings,

† Candid Reasons, page 122. Ecclesicide means a church murderer.

* Candid Reasons, page 120

and he will see, that to call such a people a church of the blessed God, is such a vile prostitution of language, that no man, who has considered the subject, can use. Yet at this time, and all preceding ages, God had saints on earth; but they were not formed into a church formally. But I defy any one to prove that the Jews, consisting of good and bad, male and female, old and young, were ever called a church formally. And this is all I insist on; and which I have irrefragably proved. To talk of corresponding words in the Hebrew, is nonsense; for nothing existed at that time like to the word Church in the New Testament. The Jews had a word for an assembly, and so had the heathens: they used it for such assemblies as our courts; but instead of a bell, they called together by a crier.

I would say no more till I come to the mode of baptism, only Peter Edwards has used much sophistry about female communion, which shall not pass unnoticed. Our author triumphs on this subject, as if he had found an argument to ruin the baptist system. It is not necessary to fix on any page on this subject; for it makes a large portion of his pamphlet. The reader may look over many places; and in page 95 he will find him saying, "According to the principles and reasonings of the baptists, a woman, however qualified, can have no right to the Lord's table." This subject is repeated again, as if now the baptists are ruined forever. Stop, Peter, you have not yet heard all that can be said on the subject. Your assertion,

if true, amounts only to this: the baptists do one thing without an example or command; doth it follow that pædorantists may do another without command or example in scripture: to wit, they may ranitize a child and call it baptism. If this way of inferring proves any thing, it proves tacitly that there is neither scripture nor example for sprinkling children; and this is the truth. Our author ought to have remembered that two wrongs do not make one right. I will give the subject a fair hearing; and we will find as good authority for the communion of women as for men. Yea, I will assert it positively, we have as good authority for one as the other; if men are commanded so are women commanded. The fair way to come at the truth is to examine the institution itself. And we have a full account of it in Matt. xxvi. 26. viz. "And as they were eating, Jesus took bread and blessed it, and brake it, and gave it to the disciples, and said, take, eat; this is my body." Luke adds, "This do in remembrance of me." xxii. 19. Mark to whom this command was given. The text says it was to his disciples. Was this command binding on them only? or doth it include all disciples? This point admits of no dispute: the command was obligatory on all disciples of every description to the end of the world. Here the point is proved; for women are expressly called disciples; and here is as explicitly a command for the female as the male. Take this syllogism on the subject, viz. Christ commanded his disciples to do this in remembrance of

him; but women are his disciples; therefore he commanded women to do this in remembrance of him. Here we have the command. Let our learned author try his logic on this syllogism; and he will find no more in the conclusion than in the premises. It cannot be denied, that women are included in the term disciple as well as men, and are expressly called so, in Acts ix. 36. The words are, "Now there was at Joppa a certain DISCIPLE named Tabitha." Now what can Peter say? He must hide his blushing face. Is there not as good authority for the communion of women as men? The very same. The command is extended to the one as well as to the other; and is as binding on one as the other. There is no way to avoid the force of the argument, but to turn quaker, and say it was binding on neither. Was I to say no more, to prove that women have an equal right to be admitted to the Lord's Supper, as men; I should think, except the person has parted with truth and modesty at once, we should never hear Peter's quibble mentioned any more.

I would suppose, if Peter Edwards has not altogether departed from truth and modesty at the same time, we shall never hear him say again, as he has done, "Can the right of women to the Lord's table be proved from any express law or example in the holy scriptures? Answer. Here Mr. Booth affirms, and I deny."*

* Candid Reasons, page 100.

If any command of Christ can be called a law, here is one before us, and is an express law for female communion. This is authority sufficient, and so express that both the apostles and all christians in succeeding ages understood it so to mean, and practised accordingly. When Paul received his instructions from heaven, it was so understood; and he delivered to the Corinthian church, consisting of male and female, the very command he had received of the Lord. This will bring us to consider the statement made in 1 Cor. xi. in particular, 28 verse. "Let a *man* examine himself, and so let him eat of that bread, and drink of that cup." What Mr. Booth said on this chapter, has given great offence; against whom Peter has vented his rage by a volley of such abusive language, that, if I had not been otherwise informed, I should have concluded Mr. Booth was a man void of either a religious or moral character. I never read Mr. Booth on the subject in my life: I must therefore depend on Peter Edwards's statement, which I find is not always to be depended on, as containing the whole truth, and nothing but the truth. His words are thus, giving Mr. Booth's statement, viz. "1. Does not the term *ανδρωπος*, there used, often stand as a name of our species, without any regard to sex? 2. Have we not the authority of lexicographers, and what is incomparably more, the sanction of common sense, for understanding it thus, in this passage?" We might have expected from any other man but Peter Edwards, a refutation of

Booth's sentiments, which were that *ανθρωπος* stands often for a name of our species, and we have the authority of lexicographers on the subject. Now is not this all true? No man who can read Greek will deny it. I do not remember that the vaporing Peter Edwards has really denied it; but he has quoted nineteen places, where it is not used, pointing out our species. And is that any refutation of Mr. Booth? And what of that? Mr. Booth never said it always meant our species. His very mode of stating the question implies otherwise. Does not the term *ανθρωπος*, there used, often stand, &c? He never said it always stood for a name of our species. Doth Peter Edwards act as a fair disputant, when he never attempts to refute the sentiment; but on the other hand, artfully tries to draw away the reader's attention by reflections on Mr. Booth's talents? Peter tells us of nineteen places, where the word is otherwise used. Granted. And what of that? I have proved, from the institution of the supper, that the command included women as well as men. I formed a syllogism on the subject, which cannot fairly be answered. And now I have unanswerably proved that the directions in what manner this ordinance should be attended on, included male and female. I might therefore dismiss the subject, and leave the judicious reader to judge, was it not for one sentence used against Mr. Booth by Peter Edwards, viz. "I know no more than the pen in my hand,

what command it is he drives at.”* I can tell you what command he drives at. The command which the Son of God gave to the apostle, and to which he refers when he said, “For I have received of the Lord, that which also I delivered unto you,” verse 23. What did Paul receive of the Lord? He received a command, respecting the continuance of the Lord’s supper. What did he deliver to the church of Corinth, consisting of males and females? That very command which he had received and nothing else, if he told the truth; and no one has convicted him yet of any falsehood.

Now I hope we shall hear no more about an explicit warrant for female communion; for there is the same authority for one as there is for the other: and if there is none for females, there is none for males; there is an end of the argument.

For the honour of Peter Edwards, if he should be disposed to give the world another edition of his pamphlet, I would advise him to leave out the subject of female communion, especially where he was so confident and ignorant as to say on the subject, “But as to express law, or example, there is no such thing in the scripture.”† I convicted him of a broad falsehood on the subject; and he may shift for himself the best way he can, and hide his face for shame.

When I hear so much said about infant mem-

* Candid Reasons, page 107.

† Candid Reasons, page 8.

bership, it brings to mind a curious anecdote of the Rev. George Whitefield, which he used to repeat, when he wished to expose superstition. He said when he was young, he and a young catholic went on a mountain to hunt some game: in the mean time, a thunder-storm arose; and they saw a cottage on the side of the mountain, to which they repaired. The cottager was going to dine on a piece of bacon. It happened to be lent; but the Roman catholic being hungry, sat down to partake, and put a piece on his fork, and raised it towards his mouth. At that moment there came a tremendous clap of thunder; the catholic dropped his knife and fork, and cried out, "Good Lord, what a noise about a piece of bacon!" He concluded the clap came because of his going to eat meat in time of lent. When I hear so much said in vindication of infant membership, I am induced to say, Good Lord, what a noise about baby membership! I have read and heard a great deal about infant membership; but I have met with only two persons, who told me what they expected from infant baptism: one was a Mohawk squaw at Fort-Pitt, in 1772, who came to me by an interpreter, to have her child baptized. I asked her, what disadvantage she supposed it would be to the child, if it was not done? She told me it would go to hell. I informed her that was a mistake; we were saved by the blood of Christ, and not by baptism. After some arguments, she appeared satisfied. I found

this superstition had been taught her by papist priests.

The second instance happened the same season, when I was exploring the Ohio lands, under the Indiana company, and came with my fellow travellers to a house of one Hon-ly B-k-z, a Dutchman on Wheeling. The woman appeared much pleased at my arrival at her cabin; for she had two children not baptized. I asked her what disadvantage she thought the children laboured under for want of baptism? She replied, that she was taught they would not grow well without it. I called Mr. Clarke in, and asked him, if he thought the children would grow without baptism, provided the good woman could get mush and milk plentifully for them? Mr. Clarke answered, she need not be concerned on the subject, provided she could get plenty of victuals. She said she began to think there was not so much in it; for, pointing to one of them, she said, he was as hearty a child as any she had. This woman wanted her children baptized to make them grow; but in common what is expected, none can tell.

Peter Edwards and I do not much differ on this subject; for by inattention, sometimes he speaks the truth. In page 156, he has let one truth slip out. He said, "I do not suppose that infants, properly speaking, receive any present benefit by being baptized." Very well said, Peter; this is a truth, and from this you can never recede. Well, what is it done for? for it is as plain as two and three make

five, God never commanded it, or some one would find out either a command or example for it. Why wonderful to be told, "This is designed the more to engage the attention of parents and others to the rising generation." Strange it is to act as a stimulus, to excite neglectful parents. And pray, Peter, can you in conscience say it has that good effect? or are the pædorantists naturally more neglectful of posterity than others? If natural affection will not influence us to train up our children in the nurture and admonition of the Lord, not all that can be done by rantizing children, will have any effect on parents. If by paying attention to the rising generation, is to teach them bigotry and hatred to other christians, none are more successful than the quakers, who never baptize old nor young; for they will not suffer their children to go to other places of worship, nor are they chargeable with greater immoralities than what is common in the world. As far as the subject came under my notice, none are worse, in language or practice, than descendents of pædorantists. If frolicking, dancing and card-playing, are immoralities, these vices abound among pædorantists as much as any other people in our land, if not rather more. What I have said has effectually excluded all Peter Edwards's mistaken consequences, which he vainly imagined arose out of the baptists' system. I will therefore dismiss this head, and consider the mode of baptism.

OF THE MODE OF BAPTISM.

ON this subject I am sorry to say, Peter Edwards has exceeded the bounds of truth and modesty, beyond any man, who has ever written on the subject before. He has, in a very arrogant and unprincipled manner, abused and perverted the Greek language most pitifully, in order to baffle the honest inquirer, and establish an antichristian superstition, which is falling swiftly, notwithstanding all the attempts of its votaries to support it. I should not be mistaken, if his Candid Reasons should change the sentiments of learned gentlemen every where, when they observe the quibbling sophistry used on the subject. I hope, if any should deem it necessary to write again on the subject, that the gentleman may not part with truth, modesty, and a good conscience to support the dying cause. Truth is great and will prevail.

It is a grand reflection on the wisdom and goodness of Christ, that in this holy ordinance, he should use a word so ambiguous and uncertain in its meaning, that should render it impossible for us to know what he meant, or what he would have us to do; but I hope to make appear, to all who wish to follow Christ in this ordinance, that the whole account is plain and easy to be understood; that no one can be at a loss to determine duty, except the mind is bewildered by craft, tradition, or superstition. "The

inhabitants of the earth were made drunk with the wine of her fornication." Revelations.

Peter Edwards tells us, p. 128. "That all our knowledge of the manner of baptizing must be collected from the word Baptize, the circumstances of baptism, and the allusions of scripture to that ordinance. These three I will endeavour to examine impartially, confining myself to the scripture, and the word made use of in the institute." Very good: this looks like a fair set out. I shall follow you closely; but I will not solely confine myself to the scripture; neither has Peter Edwards, notwithstanding this promise. We shall find him using heathen authors to help him out; and I will mention some christian authors full as good as heathens.

Peter Edwards on this subject uses three terms, washing, sprinkling, and affusion; by the last term he must mean pouring. This does not carry in the face of it simple honesty, nor does it look like the conduct of a man who has nothing more than truth in view. Had he an intention of investigating truth, he would have fixed on some one of these terms: he would have said, I maintain that baptism means washing, or sprinkling, or affusion; then I would have proved that it did not properly mean the term on which he had fixed. Peter is a crafty disputant: he keeps three strings to his bow. A back door may be very useful on some occasions, to avoid the pursuer. I now call on him to fix on either of these terms, and I pledge myself to prove that βαπτίζω, or

βαπτισμος doth not mean it. However, as it is, let us see what he can do by sophistry; for he can do nothing by fair argument. He considers the word βαπτω;* but he makes some apology for using it, as it is not used respecting the ordinance. No one ever said it was; but lexicographers have said that βαπτίζω is derived from it; and Peter Edwards cannot convict them of any mistake on the subject. Schrevilius says, βαπτίζω is derived from βαπτω, in Latin *mergo*; and Peter Edwards must know that *mergo* in Latin signifies to dip. Parkhurst says, βαπτίζω from βαπτω, to dip. We see the best authors in the Greek language render the Greek word βαπτω to dip; but Peter would have us to believe these gentlemen knew nothing on the subject; but he himself is as wise as Solomon, and has a lexicon of his own, in which he studies βαπτω, and can at pleasure make it change like a chameleon, into any colour.

It must not be a little diverting to the reader to observe the profound knowledge of Peter on this subject. He says the term βαπτω then is used to express,

1. Throwing of a person into the mire. Job ix. 31. Before I make any remarks on the sagacity of Peter Edwards, I will present the reader with the verse as in our translation, and the preceding verse. "If I wash myself with snow water, and make my hands never so clean; yet thou shalt *plunge* me in the

* Candid Reasons, page 129

ditch," &c. In the Septuagint it is, *Εν ροπῶ μὲ ἰμβαιψας.*" Here Peter uses without sense or authority, baptize. Now, Peter, this is a weak sophism; for if we are to understand by *βαπτω*, either to sprinkle or wash, then the reading would be thus: thou shalt *wash* me in the ditch, or thou shalt *sprinkle* me in the ditch. I defy Peter Edwards to evade the force of this reading, if we are to believe his meaning of it; but, the idea arising from this way of handling the scripture is, Thou wilt make me foul by washing or sprinkling me in the ditch. What a noble cause must it be, that requires such perversion of sense and truth!

2. Instance is in Matt. xxvi. 23. where *ἰμβάψας*, according to Peter, must be translated, baptizeth. Stop, Peter, not so fast; for according to your meaning, the reading must be, "He that washeth or sprinkleth his hand with me in the dish." Can we suppose the hand was washed in the food?

3. A stained garment. Rev. xix. 13. The present translation renders, with much propriety, "And he was clothed with a vesture dipped in blood." Pray, who told Peter that *βεβαμμένον* meant stained? I am of opinion he got this out of his own lexicon; for it is in no other. But according to Peter's explanation, the text would read thus, "He was clothed in a vesture washed in blood." This doth not read very well; for we never wash garments in blood. The word therefore appears to have been properly transcribed, *dipped* in blood. All these three texts

stare Peter in the face, and convict him of handling the word of God deceitfully, and trying to deceive or confuse the unlearned. A very unworthy object for a scholar!

4. This instance respects Nebuchadnezzar, which our translators render, "And his body was wet with the dew of heaven." There is nothing in this reading improper; if we understand the word ἐβαφε to mean *immersed* or overwhelmed. By no fair argument from this passage, are we obliged to depart from the original meaning of the word βαπτω; for certainly if the dew was all round him, he was immersed in it.* Any remarks on the three heathen authors might be omitted, for they can only convict Peter of departing from his word; for he said, he would confine himself to the scriptures; and heathen writings make no part of them; neither have I the authors all by me, and I can place no confidence in any quotation which I cannot examine.

It is surprising to hear any man, pretending to religion, conscience, or learning, draw such inference from the instances under consideration. We see plainly that βαπτω means originally, immersion, dipping, or overwhelming; and yet contrary to lexicons and common sense, one man in England could be found, who has the hardihood to despise all other men as fools, and say, without any foundation in truth or fact, "So various is the use of the term

* Candid Reasons, page 138.

βαπτω, that we can only view it as meaning *only* to wet or stain." *Hoc est mirabile auditu.* Pray, Peter Edwards, what word in the Greek language should be used if the intention was to signify to dip, or dipping, or immersion, or plunging? I defy you to show any other word in the language than βαπτω and βαπτίζω, and their compounds. Pray what word is used in 2 Kings, v. 14. respecting Naaman the Syrian? It is said, "Then he went down, and dipped himself seven times in Jordan." What did he do? What word is there used to express the action? Look and see, and blush, if you are not beyond feeling. I leave you to God, who can give you a better conscience than to handle the word of God deceitfully, and abuse what knowledge you have of Greek. But I will add some more proofs that βαπτω signifies to dip, that Peter may stand before all men of learning, convicted of ignorance or intentional deception. Parkhurst, in his Greek and English lexicon, directs to four places in the Gentleman's Magazine, as vouchers for the meaning of the word, and afterwards explains the word βαπτω in the following manner, viz. "To dip, plunge, immerse, occurs, John xiii. 26. Rev. xix. 13. Luke xvi. 24. where observe that βαπτειν υδατος is a good Greek phrase for *dipping* in water." He also quotes several passages out of Homer, where βαπτω means to dip or immerse; nor does Homer use any other word, to signify to dip or immerse but βαπτω, βαπτίζω or their compounds. If scripture will not support Pe-

ter Edwards and his dying cause, neither will heathen authors. He has been pleased to mention three, viz. *Homer, Aristophanes, and Aristotle*; and if he is to be believed, not one of them meant the same thing by the word. Homer means the colouring a lake with the blood of a *frog*;* Aristophanes the smearing a face with colours; and Aristotle, staining the hand.†

Mr. Gale, near one hundred years ago, in the 3d, 4th and 5th chapters, in his reflections on Mr. Wall's History of Infant Baptism, has considered all these authors, and many more; and has unanswerably proved that βαπτω and βαπτίζω mean immerse. The book is in few hands, but may be had by any gentleman, who wishes information on the subject. Indeed it is so masterly and decisive, that I think no other book need be printed on that subject.

As Peter presents us with a frog, which he would have us to believe had coloured a lake, which he says Homer mentioned. The first idea that struck me, was that the frog was very large, or the lake was very small. I made diligent search for Peter's frog; but I could not find it, being under this disadvantage, Peter did not tell in what part of Homer's works the passage was recorded; but by reading Gale's reflections, page 96, I met with a passage something like to Peter's in some respects, only

* Candid Reasons, page 129.

† Candid Reasons, page 130.

with this variation, that Homer was not speaking about a frog, but of a champion slain by a lake, says, "He breathless fell and the lake was βαπτετο with blood."* Here Homer uses the word βαπτετο by which he must mean, in a figurative sense, the lake was tinged or covered over with blood. The expression is a hyperbole, and is not strictly true; but if the lake was covered over with blood, the idea that it was as it were immersed in it, or overwhelmed with blood, is very natural. Take it as you may, it cannot mean to wash, or sprinkle; consequently it is nothing to Peter Edwards's purpose. Mr. Gale produces many instances in which Homer uses the word in its literal meaning: one of which I will select and pass on, viz. Homer, speaking of putting out Polyphemus's eye with a burning brand, says, "As when a smith to harden a hatchet, or a massy pole-ax, *dips* them in cold water."† No man can dispute that Homer here meant by βαπτει, dip; for every boy knows that smiths harden their tools by dipping them in cold water. Mr. Gale produces many passages in the writings of Homer where he uses the word in its natural sense; and in every place, it means to dip, but never to sprinkle or wash, except such kind of washing as is done by dipping.

The next heathen author, produced by Peter Edwards, is Aristophanes. As I have none of his writings by me, I must depend on others, as well ac-

* Batrachomyomachia, v. 216.

† Odess. 1. v. 392.

quainted with his writings as our author. Mr. Gale, page 101, says, Aristophanes has used the word several times. I have marked down fourteen, which I believe are all the places where it occurs; and none of them in the least favour Mr. Wall's pretences, but, on the contrary, make very strongly for the opinion I advance. Mr. Gale quotes the very sentence, where Magnes is represented colouring his face with some sort of tawny washes.* Here the verb is used; but how he coloured his face is not mentioned: whether by dipping it in the wash, or spreading it over his face, we cannot tell. We know it was possible to dip it; and it might be laid on the face. At all events it could not mean either wash, or sprinkle; for by washing, we understand cleansing the face, but never making it foul. Besides, the words are a metaphor, and cannot be produced to prove that βαπτω doth not naturally mean to dip. Seeing Aristophanes has used the word fourteen times; why doth Peter Edwards fix on this metaphorical passage, and not on some other passage where the word is used in its natural meaning? It is plain, he wished to fix on a passage, which would afford quibbling and evasion; but this is a poor demonstration that truth is his object. Why are not the other passages used where Aristophanes is not so metaphorical? I will produce some of them, and let the candid reader judge, who has truth as his object.

* *Hippis*, act 1, scene 3, page 30.

Mr. Gale, page 106, says, "It is very pertinent to this purpose, what the scholiast, on a passage of Aristophanes,"* says, which is literally thus: least I ($\beta\alpha\psi\omega$) dip you into a Sardinian, i. e. a scarlet dye. Again, "He first melts a piece of wax, and then taking the flea, he dipped, $\epsilon\nu\epsilon\beta\alpha\psi\eta\nu$, two of its feet into it.† Many places are quoted by Mr. Gale where the word must be understood to mean dip. Where he mentions dipping a torch, he uses, $\epsilon\mu\beta\alpha\psi\omega$; and women dipping wool in warm water, he uses the word $\beta\alpha\pi\tau\omega\sigma\iota$; but I leave Aristophanes, and come to Peter Edwards's next heathen, which he produces to prove that $\beta\alpha\pi\tau\omega$ doth not mean to dip only. Aristotle is to do the business: well, let us see what he can do. But in doing this, common honesty would influence a searcher after truth, to examine every passage where the word was used; but has Peter done this? The very reverse. He has referred only to one passage, and that altogether metaphorical: the most improper to come at the meaning of the word. I do not dispute, but the word is to be found in the writings of Aristotle, as Peter has stated; but I cannot find the passages; and it is plain from several passages that Aristotle used the word properly to signify to dip. Take the following instances. In his treatise of the soul. Lib. 3. cap. 12. he says, "If a man *dips* ($\beta\alpha\psi\epsilon\iota$), any thing into wax, as far as it is dipped ($\epsilon\epsilon\lambda\alpha\psi\eta$) it is moved."

* Acharn. act 1, scene 3.

† Nephel. act 1, scene 2.

Speaking of a certain sort of fish, he says, they cannot bear any great alterations, for example, to be dipped in colder water in summer βαπτοσιν. Hist. Animal. l. 8. c. 2. fin. Again he says elephants are cured of the flux by giving them warm water to drink, and hay dipped (βαπτοντες) in honey to eat. Hist. Animal. l. 8. c. 26. If it was necessary I could produce many more instances wherein Aristotle uses the word; but these are sufficient to prove that Peter Edwards drew a most unjustifiable inference, when he had the assurance to say, before a learned world, "that we can *only* view it, as meaning to wet or stain." This is a broad falsehood, which no man ever asserted before him. Our translators in John xiii. 26. thought it meant dip, and so translated, and Luke xvii. 24. The verse says, "That he may dip the tip of his finger in water." Why did not Peter Edwards try his skill on these texts? A very sufficient reason determined his conduct. He knew truth would stare him too plainly in the face. From what has been said, we see that βαπτω has a fixed meaning in the Greek language, not only in the scriptures, but also in the ancient Greek authors, though sometimes, it is used figuratively; and these passages will never be produced as a proof of its native meaning.

I now come to consider Peter's glosses on βαπτίζω, which all lexicons agree that it is derived from βαπτω. In Candid Reasons, page 130, Peter Edwards says, he will consider the word, by setting down

those places where it is used as a verb or noun, when the ordinance is not intended. He mentions three, viz. Heb. ix. 10. Mark vii. 4. and Luke ix. 38. Then, Peter in his superlative modesty, says, the word in these instances, is used,

1. For those various ablutions among the Jews, by sprinkling, pouring, &c. As Peter never travels the common road, I was first obliged to look into Bailey's English Dictionary for the word Ablution, and I found it explained, "A purgation or washing, in use among the popish priests." This rendered Peter's meaning darker; as Peter has not yet professed popery; but I cannot tell how soon he may; and I think it would suit him much better than to profess himself a dissenter. But as he mentioned the Jews, and in the next page directs to the bible, to read the account of the Jewish service, &c. this led me to look in the bible, supposing he meant by ablutions, the Jewish purifications; but as he did not inform us, where we should find the passages, I found I might look any where. The first passage that I examined, was Numb. xix. 7. 8. "Then the priest shall wash his clothes, and bathe his flesh in water." The law referred to the burning a red heifer; and in verse eighth, it is said, "And he that burneth her, shall bathe his flesh in water." Here I found the manner of purification was by bathing the flesh in water, and this bathing always means immersion. This passage can afford no reason why we should understand the words mean, pouring or

sprinkling. Quite the reverse; for none on earth ever thought that pouring or sprinkling was any mode of dipping. Here the scripture fails Peter. We will consider another passage, to see if he has better success. We will consider the purifying of the leper. Lev. xiv. 9. "And he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean." The commands of Moses, respecting various purifications, are mentioned, Lev. xv. 5. And whosoever toucheth his bed, shall wash his clothes, and bathe himself in water. And in verses, 6, 7, 8, 10, 11, 13, 16, 18, 21, 22, 27. Here in this chapter only, eleven times bathing in water is enjoined in the Jewish purifications. Numb. xix. 7. "And the priest shall wash his clothes, and bathe his flesh in water." Could any man suppose, that any person who ever read his bible could say, that Διαφοραῖς βαπτισμοῖς was used for the various ablutions among the Jews? How were these ablutions made? If any man can believe Peter Edwards, "by sprinkling, pouring," &c. But sprinkling or pouring never means βαπτισμος. If the word was rendered immersions, it would make sense, and exhibit the truth; for this is the meaning of bathing the flesh, the body, or himself. I find this passage considered by that great man Grotius, who says on this passage, "*Varias lotiones nominat, quia lotio alia erat sacerdotum.*" Exod. xxix. 4. *Alia Levitarum, alia Israelitarum post impuritatem contractam.* And he quotes several of the passages above mentioned, which the

reader may examine at his leisure. If Peter Edwards produces any passage where βαπτισμος and ραντισμος are used for the same thing, then his gloss, or rather his bold assertion, would have some foundation; but as he cannot do this, I must conclude that gloss is a groundless imagination, fabricated in his own fancy, and calculated to bewilder the reader as far as possible. Indeed, as far as I can see, his whole study is to deceive and mislead: this is evident in his treatment of this passage under consideration, and the other two texts following. In our translation, the word βαπτισμοις is rendered washings. Why does not Peter give some translation? Why did he not say divers sprinklings? He dare not; for he can produce no place where βαπτισμος means sprinkling. Here he is pinched to the very heart; and to escape as well as he can, he is obliged to say, it is used for those various ablutions among the Jews, by sprinkling, pouring, &c. Among the Jews, we know that sprinkling was one mode of purification; but βαπτισμος is never used on such occasions. No people is now on earth, nor ever was, that considered sprinkling as any mode of washing. It is the custom of our women to wash before they sprinkle their garments; and words in the Greek language are as particular in their meaning as in English.

As far as my observation extends, the learned generally understand this passage of divers immersions. It is evident it doth not mean simply wash-

ing, for *νιπτω* means washing, as every man acquainted with Greek knows.

The second instance of using the word, is Mark vii. 4. which is thus translated, "And when they come from the market, except they wash, they eat not." *βαπτισωνται* is rendered wash. But certainly *βαπτιζω* here means something more than *νιπτω* used in the third verse; why is *νιψωνται* used in the preceding verse, where it is meant only to wash the hands? And even hands are washed commonly by dipping them in water and rubbing them together. It was an unfounded fancy in Peter Edwards to amuse his reader by the possibility of washing at a cock; whereas he knows not whether there were cocks in use at that time; and in that whimsical case, the hands would be covered all over, and then something would have been done more than sprinkling them.

Peter is artful: sometimes, no creature living can tell, what *βαπτιζω* means; at other times, it means every thing, viz. washing, immersion, pouring and even sprinkling. Washing, he says, page 131, is the end, and dipping a mean to that end. Pray, Peter, what word in the Greek language means dip? If *βαπτω* or *βαπτιζω* do not mean to dip, I know not any word which means Dip in Greek. I cannot tell how Peter can dip any thing. But I have wasted too much paper, in making remarks on the whims of a man who can say any thing, without the least

check of conscience, as far as appears to me; I shall therefore consider the passage.

Peter says it is used for a custom among the pharisees, of washing before meals. Now can any living creature tell what they did? Yes, I suppose the Jews can tell. Let us hear what they say. I am of opinion, what they say will not please Peter. As I am not acquainted with Hebrew, I must depend on the honour and virtue of them who were well acquainted with rabbinical writings; and I have met with none who appear to be better acquainted with Jewish authors, than doctor John Gill, whose works are well known in England and America. In his exposition of the text, he says, on this passage, "The scribes and pharisees, when they came from market, or from any court of judicature, immersed themselves all over in water," according to the true sense of the word βαπτίζω, here used; "For if the pharisees touched but the garments of the common people, they were defiled, all one as if they had touched a profuvious person, and needed immersion, and were obliged to it."* Hence when they walked in the streets, they walked on the sides of the way, that they might not be defiled, by touching the common people.† *Except they wash they eat not*, or immerse themselves in water, as well as used immersion of the hands, or washing the hands by immersion, and which, if only intended, is sufficient to

* Maimon. in misn. chagiga. c. 2. § 7.

† Ib. hilch. abat. tumact. c. 13. § 8.

support the primary sense of the word βαπτίζω. *And many other things there be, which they have received to hold, as the washing of cups and pots, and brazen vessels, and of tables.* And here the word βαπτισμος, is rightly used in its proper and primary signification; for all these things were, according to the tradition of the elders, washed by immersion. In a laver, they say,* which holds forty seals of water, which are not drawn, every defiled man dips himself, except a profluvius man; they dip all unclean vessels, as cups, pots, and brazen vessels. Very particularly, brazen vessels are mentioned, because earthen ones that were unclean, were to be broken,† which were all washed before eaten in, even on the sabbath day, and that by dipping.‡

Doctor Gill is very extensive on this subject. It would be too prolix to quote all his authorities: I would refer the reader to his exposition on the place. Only I shall quote Gill on the word κλινον, which Peter by mistake renders κλιναι. This may have been the fault of the printer. Doctor Gill considers the word κλινον, and says, the Syriac, Persic and Ethiopic versions, favour the idea that the couches on which they lay, when eating, might be meant. He shows how these might be defiled, and the way by which they were washed. The Jewish canons run thus, “ A bed that is wholly defiled, if he dips

* Ib. hilch. mikvaot. c. 9. § 5.

† Maimon. hilch. mikvaot. c. 1. § 3.

‡ T. bab. sabbat. fol. 118. 1. vid. Maimon. hilch. sabbat. c. 23 7

it part by part, it is pure.* Again,† if he dips the bed in it (the pool of water), although its feet are plunged into the thick clay (at the bottom of the pool), it is clean.” He proves that the bolsters and pillows are all cleansed by dipping; and finally adds, “In short it is a rule with the Jews, that wheresoever, in the law, washing of the flesh, or of clothes, is mentioned, it means nothing else than the dipping of the whole body in water; for if any man wash himself all over, except the top of his little finger, he is still in his uncleanness.”‡ The doctor then draws his conclusion from this passage of scripture, and says, so that the evangelist uses the words βαπτίζω and βαπτισμος, most properly, without departing from their primary and literal sense; nor could he have used words more apposite and fit. Various rules, concerning these things, may be seen in the treatise *Celim* and *Mikvaot*. Hence it appears, with what little show of reason, and to what vain purpose, this passage is so often appealed to, to lessen the sense of the word βαπτίζω: as if it did not signify to dip, but a sort of washing, short of dipping; though what that washing is, is not easy to say, since vessels and clothes are in common washed by putting them into the water, and covering them with it: this passage therefore is of no service to those that plead for sprinkling, or pouring water in baptism, in oppo-

* Maimon. hilch. celim. c. 26. § 14.

† Misn. mikvaot. c. 7. § 7.

‡ Maimon. c. 1. § 2. hilchet mikvaot.

sition to immersion; nor of any disservice, but of real use to those, who practise immersion, and must confirm them in it.

Peter Edwards concludes, page 133, these things were washed; but how they were, as Peter says, *baptized*, that is washed, no living creature can determine. Peter is more artful than appears, at first sight: he says no creature living can determine. That is, Maimonides is dead; and so is doctor Gill. But this sophism will not bear out Peter; for their writings are yet living, and bear witness against Peter; and their testimony convicts Peter of ignorance, impudence or falsehood. Upon the whole I think Peter treats the great Head of the church with more contempt than Thomas Paine; for if Peter's statement was true, the commands and examples of Christ are such that no creature living can determine what they were. Consequently, we are left as if nothing was written; for every thing in regard to baptism is so intricate, so dark, perplexed and obscure, that neither revelation nor example is of any use. If pædorantism leads to such consequences as these, from such sentiments and systems, good Lord deliver us!

The baptists have this consolation: if they are wrong, so were all christians for many centuries; for no man, acquainted with the writings of such as are called the Fathers, will say that they baptized any other way than by immersion; except the case of clinics in the fourth century, when their super-

stitution made baptism essential to salvation. And to this day the Greek communion immerse, not only once, but three times. This is well known was the case in Africa, and many other places. Nor was ever sprinkling used instead of immersion before the eighth century began, excepting in cases of supposed necessity. Vide Robinson's History of Baptism, page 283. As I mentioned Robinson, I will say, no man has taken more care to examine every thing relative to baptism, than himself. I will quote a passage out of him, which fully accounts for changing the mode of baptism from immersion, to pouring water out of a cup on the hand or the head of a child, in case of necessity; and calling it baptism. The history of the transactions may be found in page 428, 429 and 430.

Pope Stephen III. in seven hundred and fifty-three, in distress, fled from Rome to Pepin the king of France to implore his aid against the Lombards. His holiness brought a letter from St. Peter from heaven, written to Pepin, to persuade him to assist the church. Stephen remained all winter in France: he gained acquaintance with the monks, who were perplexed about the baptism of children; for till that time baptism had been administered by immersing the subject once or three times in water. They proposed nineteen questions to the pope: one of which respected baptism, and is allowed to be the first authentic law for administering baptism by pouring, which in time was interpreted to signify sprinkling. The ques-

tion proposed was, Whether *in case of necessity*, occasioned by the illness of an infant, it were lawful to baptize by pouring water out of the hand, or a cup, on the head of an infant? His holiness answered, if such baptism were performed, in such case of *necessity*, in the name of the Holy Trinity, it should be held valid. The Latin, in which the pope wrote, seems to intimate something more than what is translated; for he says, "*hoc modo renatus particeps Dei regni efficiatur.*" I shall say more on this subject hereafter; therefore I return to make some remarks on Peter's craft, in trying to bewilder the reader, and unsettle every thing respecting this ordinance; yet the subject is plain and easy, were it not for the traditions of men.

Before I proceed, I think it my duty to take notice of a mean piece of conduct in Peter Edwards, in misquoting Mr. Booth. He says, "Mr. Booth himself will grant, in his answer to Dr. Williams, for the sake of argument, that the apostle uses the term Baptisms to denote pouring and sprinkling as well as immersion," &c.* This is a false statement of Mr. Booth's words; for he said, "Were it granted, for the sake of argument, that in this text, the word Baptism is used to denote pouring or sprinkling, as well as immersion, it would not follow that the christian institute, under our notice, may be duly administered by performing either one or another of those

* Candid Reasons, page 74.

three different actions." It is plain, therefore, that he did not grant it; no, not even for the sake of argument. Let the world judge of such conduct, which no man of principle could be guilty of. And immediately he adds, "And indeed a man must be very defective, in point of modesty, who will even attempt to deny this." Well said, Peter. I will reverse the sentence, and say, a man must be very defective, not only in modesty, but also in knowledge, who dare say that the passages, referred to, mean pouring or sprinkling as well as immersion. This will appear in all the passages quoted, and the observations which I have made on them. Peter Edwards says, "The apostle speaks of the Jewish service, and says, it stood in divers baptisms." I ask whether the immersion was any part of that service? * I have proved in many instances the body was bathed in water. The reader should turn back and examine the places in scripture, and passages quoted from other authors; and he will soon be convinced, that no man, with any knowledge of the scriptures and possessed of common honesty, would have asked the question.

Peter Edwards wastes time and paper for near five pages in ridiculous quibbles, which could be easily exposed to the scorn of every honest man; but what he has said without any foundation in truth, † I will consider, viz. "It cannot be proved

* Candid Reasons, page 131.

† Candid Reasons, page 136.

with certainty, that even those, who were baptized at Jordan, Enon, &c. were, I will not say totally immersed, but that they were so much as in the water at all." It is very strange that Peter cannot quote one passage of scripture fairly. There is no text says any person was ever baptized *at* Jordan. The scripture say *in* Jordan; but Peter neither regards God or man. Such a statement represents the translators as an ignorant pack of boobies, who were calculated only to mislead; but I believe their character is much better than Peter Edwards's. Peter expects to shield himself under the uncertainty of the Greek prepositions; and therefore says, "whoever is acquainted with the indeterminate sense of the prepositions *εν*, *εις*, *εκ*, and *απω*, on which the proof must depend, will be very sensible of this." I am acquainted with these prepositions, perhaps almost as well as Peter; and yet I am not sensible of their meaning being so doubtful as Peter would insinuate. I think it very easy to determine their sense from the passages in which they occur.

We will begin with the first instance where *εν* is used, Matt. iii. 6. where *εν τῷ Ιορδάνῃ*, in Jordan, is used. Here Peter says *εν* means not only *in*, but *nigh*, *near*, *at*, *by*, &c. This obliged me to examine my lexicons: none of them favoured Peter's assertion. They may have several meanings; but none of them said it meant *nigh*, *near*, *at*, *by*, &c. Peter Edwards seems to have a lexicon of his own, in which he studies the meaning of *βαπτίζω* and *βαπ-*

τις μὲν; but there is something very unhappy on this subject, that his lexicon is different from all others extant. Had he condescended to inform us, where the word was so used, it would have saved us the trouble of searching all the New Testament, to find the place or places, where it was so used. This author would have us to believe that he is the most accomplished Greek scholar in the world; but with all his superlative knowledge, one thing of importance seems to have escaped his notice; and that is this, that wherever the Greek preposition *εν* refers to a PLACE, where any thing is transacted, there it must be understood to mean, *in*, and nothing else, as far as I have observed. I will give some examples on the subject. I have examined the evangelist Matthew; and if I have counted correctly, the preposition *εν* is used one hundred and eighty-four times; and in none of these places can it be translated, *nigh, near, at, by*. This kind of jargon is only to be found in Peter's lexicon of his own making, which he intends perhaps to publish to confirm the faith of pædorantists on this subject. If Peter should be disposed to write another learned piece on the subject, I would thank him to point out where the word is used one hundred and eighty-four times, for *nigh, near, at, by, &c.* I would refer the reader to the texts where baptism is said to have been performed. Matt. iii. 6. it is (*εν τῷ Ἰορδάνῃ*) in Jordan: this is the place where it was performed. Mark relates the same history, and says, chap. i. 5. *εν τῷ Ἰορδάνῃ*

ποταμῷ i. e. in the river Jordan. John was baptizing ἐν Αἰνῶν: here it must mean that Enon was the place where this transaction took place, because there was much water there. John iii. 23. I shall have this passage under consideration hereafter. The Jews said Christ should be born in Bethlehem, Matt. ii. 5. Here ἐν is used; and as far as I have observed, it will stand good, that where the preposition refers to the place, in which any event has taken place, or any thing has been transacted, there the word is to be understood to mean *in*. After David slew Goliath, he cut off his head with his sword, wherein Goliath trusted. Peter Edwards seems to glory in his Greek; I conclude he is prostrate on the ground by his own weapon.

To use Peter's phrase to his second text, viz. Acts viii. 38. They went down both (εἰς τὸ ὕδωρ) into the water: but Peter says, (εἰς) besides, *into*, often means, *towards*, *near*, &c. Peter is badly pinched: he must have recourse to more quibbling. It must be a miserable cause, which drives a man to such pitiful shifts, to support it. There is not a word in the Greek language with a more fixed and determinate meaning than εἰς; which will appear to every candid reader, before I dismiss the subject. The word is used about one hundred and nine times in the evangelist Matthew; and in none of these places will it bear to be translated, *towards*, *near*, &c. There is not another word in the Greek used, when we must understand *into* to be meant. I can

guess at the few passages, which Peter referred to, if he had any in view. I have seen that subject fully discussed by Dr. Gill; and I should have thought that any man, who has read him, would not expose his cause by mentioning the preposition *εις*, as having an indeterminate meaning.

If this quibble was true, it would favour one kind of universalists; for if *εις* will not take a man to hell, he cannot get there, for it is *εις γενναν* in every place, where *into hell* is mentioned in the New Testament. It is the faith of christians that sinners go, not *towards*, *near*, but *into* hell. Another bad consequence, by rendering the word indeterminate, is, without it means *into*, we must not believe that Christ did not ascend into heaven; for the Greek is *εις τον ουρανόν*. Mark xvi. 19. We will consider the passage referred to, Acts viii. 28. But a word on the 26th verse, where we are informed, they came to a certain water; the Greek is *επι τι υδωρ*. You see here that Philip and the eunuch came to (*επι*) a certain water, but this word did not bring them into it; but after the eunuch confessed his faith, the scripture says positively, they went both down into the water and he baptized him. Now observe, they came to this water before they went down into it. Notwithstanding, if we take it in Peter's way, it reads, they went both towards the water, or they went near it, when they were at it before. This is turning the scripture into nonsense, to support an insipid superstition. This preposition, in some places,

may be rendered in some respects, in a different meaning besides *into*; but none of them will support Peter Edwards's purpose. I have examined one hundred and nine places in Matthew, wherein the word signifies *into*, and must be so understood; and it was so understood by the translators, or why did they use it? It is granted Peter Edwards doth not say it doth not mean *into*, only. This would be too barefaced; but he says, it often means, *towards*, NEAR, &c. Why did he not point out the passages, that we might examine them? No: he sneaks off, with his bare say-so. Poor authority indeed! Doth this suit a man whose object is truth alone? We come now to *απο*: I have observed that the preposition *εν* is used in Matthew eighty-four times, always signifying *in*; now if Christ was baptized in Jordan, *απο* must have brought him out of it, or he remains there still. I did not think it necessary to read one of the evangelists through; but I have examined several places which mean *out of*; but in some of them, it is translated *from*, which means *out of*; and it is a matter of indifference, which of the words are used; because *from* means *out of*, as is evident from Mark i. 9. Jesus came *απο*, out of, Ναζαρετ τῆς γαλιλαιας. If it is granted that Jesus lived in Nazareth, he certainly came out of it. Matthew, chap. iii. and xiii. uses the same phrase; where also it must mean *out of*. Can it be supposed that Mark, chap. i. and ix. uses *απο* for coming out of Galilee, and in the next verse *απο* του υδατος should mean a different thing?

Can any man believe this, but such as wish to have it so? See also Matt. xiv. 29. out of the ship (*ἀπὸ τοῦ πλοίου*). And *ἀπο τοῦ ὄρους*, chap. viii. 1. might be justly translated Out of the mountain. A mountain has a boundary, when this is passed you go into the mountain; and when you descend, you come out of the mountain. Verse 11. out of the east (*ἀπο ανατολῶν*). Chap. ii. 1. The wise men came (*ἀπο ανατολῶν*) out of the east; for so the meaning is; for they lived in the east; and when they left their country, they came out of it. In the English language *from* means *out of*. Should a man meet a gentleman, and ask him, "Pray sir, where did you come from?" He would answer "from England." Should he ask him, were you in England? he would answer "no." If he should ask a third question, "Did not you say, you came from England?" his reply would be "yes; but *from*, doth not mean *out of*, it only means the verge of a place: I saw England, but I never was in it." What would you think of the man? Would you not think he was a mean quibbler? Just such a quibbler is the great Peter Edwards, however his party may think otherwise. We come now to consider the preposition *ἐκ*. Peter has coupled this with *ἀπο*, and only says, they very often signify "from." Had he condescended to point out the places, it would have carried a greater appearance of honesty. After my observations on *εἰς*, one hundred and nine times used in Matthew, and *ἐν*, one hundred and eighty-four times used in the same

evangelist, I do not intend to spend much time on *εκ*.

Parkhurst gives one rule, which will determine the dispute: he says, "Governing a genitive, it denotes motion from a place, out of." The place referred to is in the genitive case, (*εκ του υδατος*) therefore, according to Parkhurst's rule, it means *out of*. And from my observation, the word always signifies *out of*, where the sense will admit of that meaning. Will it prove any thing, that because the word is used in places where the sense will not admit of it meaning *out of*, that in the passage under consideration, where the genitive case is used, and it may be used with propriety, to mean *out of*, that because pædorantists not wishing it so to be understood, it doth not mean it here? This is like Peter Edwards's logic: a mere sophism. I will close my observations by referring the reader to some texts, which he may consider at his leisure. Matt. viii. 28. Coming out of (*εκ των μνημειων*) the tombs. Matt. ii. 6. Out of thee (*εκ σου*). Matt. iii. 9. *εκ των λιθων*. Mark i. 29. When they were come out of (*εκ της συναγωγης*) the synagogue. Rev. vii. 14. These are they which came out of great (*εκ της θλιψεως*) tribulation. I would refer the reader to Matt. xiii. 34, 35. Mark xiii. 15. Luke xix. 22. Acts xxviii. 3. 2 Cor. ii. 4. viii. 11. 2 Tim. ii. 26. James iii. 10. Time would fail me to mention all places where *εκ* means out of.

In all Peter Edwards's writings on this subject,

he shows himself to be an unfair disputant. In the first he has fixed on no sense, by which we might confine him; when treating of βαπτω, βαπτισμος, or βαπτιζω, three terms are used, wash, pour, sprinkle; but as we have no determination which of these we may fix on, we may use which we please. Just so is his quibbling on the prepositions: εν means *nigh, near, at, by*; εις often *towards, near*; απο and εκ very often signify *from*. Now can any living creature fix an idea on words used in this manner? I know his object was to bewilder, blind, mislead, and baffle the reader, that in the end, he might embrace his superstitious system. Our blessed Lord said, all that ever came before me are thieves and robbers; but the sheep did not hear them. John x. 8. Peter Edwards thinks to rob us of a gospel ordinance by his cunning; but as Christ's sheep did not hear the old thieves and robbers, neither will his sheep now be deceived by his quibbles to embrace the traditions of men.

As Peter Edwards has not fixed on any term certainly to signify baptism, I will fix on the word pour; for this is a favourite term with him; and see whether he regarded truth when he drew his reference from his attempts on the prepositions, and said, "so that where it is read in our translations—in Jordan, into the water, out of the water, it will read as well, in the Greek, at Jordan, to the water, from the water. And what exceeds all bounds of truth, he adds, "This is a truth beyond all disputes, and well known to

every one, who is at all conversant with the Greek.” In Mark i. 9. that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. The Greek is, *καὶε βαπτισθη ὑπο Ἰωαννου εἰς τον Ιορδανην.* Now, according to Peter’s knowledge on the subject, we should read, and was poured of John, towards, near Jordan. This reading to me makes no sense; but the way the baptists read it makes very good sense, *and was dipped of John into Jordan.* I have proved that the Greek word *εἰς* in Matt. one hundred and nine times signifies *into*; nor do I know another word in the Greek that is used for *into*. I confess I have not seen Peter Edwards’s Greek lexicon, in which he studies, and finds the translators knew nothing on the subject.

The scriptures say that John baptized in Jordan. Matt. iii. 6, where it is in Greek *εν τῷ Ιορδάνη.* Mark says they were baptized, chap. i. 5. (*εν τῷ Ιορδάνη πωταμῳ*) in the river of Jordan. John says, iii. 23. John was baptizing in Enon. Greek, *εν Αι- νων.* Peter Edwards would have us read it “nigh, near, at, by:” this is a mere quibble; which of these terms must we use? After all we must change the scriptures, because Peter Edwards says so: which proves nothing so much as that this man is possessed of an uncommon degree of assurance. Why did he not point out the places where it would bear this reading? I have asserted that in Matthew alone, the word is used one hundred and eighty-four times, in which it means *in*; and why not so here? No reason can be

given, but it doth not suit the practice of pædorantism. The evangelist John assigns a reason why he was baptizing in Enon near (in Greek, *εγγυς*) to Salem: because there was much water there. Why doth he change the word, if *εν* meant *near*? why doth he use the adverb *εγγυς* for *near*? A very good reason: John knew the language of his country; and when he meant *nigh*, he used the proper phrase to express his meaning. Every advantage is taken by pædorantists, if possible, to render the subject obscure; hence the very reason which John gives why he was baptizing in Enon is cavilled at. The Greek (*ύδατα πολλα*) in the plural, many waters. Whenever the scriptures would impress our minds with the idea of a great abundance of water, the plural number is used. I find this to be the case both in the Old and New Testament. I never found the phrase (*πολλον ύδωρ*) in the singular number; but where abundance of water is meant, the word is in the plural as in Rev. i. 15. where the awful voice of the Son of God is spoken of, it is said, “and his voice as the sound of many waters.” Here is something very grand indeed; but if we understand it to mean, his voice as the sounds of many rivulets, the grandeur of the idea dwindles to nothing. Mr. Robinson* says, Enon was a large fountain called the Dove’s Eye. And to corroborate his sentiments, he quotes the Syriac, Persic, Arabic and Æthiopic versions, which all render it a foun-

* History of Baptism, page 14.

tain. Enon meant a place that John baptized in, because there was much water there, suitable to immerse the candidates. At all events, much water never could mean a little water; consequently, this passage can be of no advantage to rantists; who do not use five gallons of water in a year, nor perhaps in five years. I am a little acquainted, or as Peter has it, conversant with Greek; and by my observations on his performance, I hope it will appear to every impartial reader, that his attempts to pervert the Greek are clearly refuted. I will pursue the subject a little further; but I confess the ridiculous manner, in which he has treated it, might be justly passed over in silence, as unworthy of notice. I shall not attend to all his vain babbling; but only select a few passages.

Peter Edwards, page 139, treats of the allusions to baptism, where he says, "the reader will find this in Rom. vi. 4. 'Therefore, we are buried with him by baptism into death,' &c. A similar phrase occurs in Col. ii. 12. The baptists think there is an allusion in those words, to the manner of baptizing; and as the apostle speaks of being buried with, they conclude the mode to have been immersion." Here Peter has given one fair statement of the baptists' sentiments, which is a wonder. Now pray, Peter, are the baptists alone in this sentiment? Have not all gentlemen of learning in all ages and among all nations, been of the same sentiment? I know of none that have not expounded these passages as the baptists

do. Were we to begin at what is called the apostolic constitutions,* we will find it said, "Baptism is a representation of Christ's death; the water is that wherein we are buried; and a little after, it is said, the immersion is the dying; and emersion up from under the water, represents the resurrection." It is agreed, by all acquainted with ancient writings, that this book was written in early ages, though not by the apostles themselves, which has been made evident by men acquainted with antiquity. One thing is evident, that at that time baptism was administered by immersion; and that was called being buried with Christ. Tertullian says, *we die symbolically*, in baptism; upon which Regaltius remarks † "we are immersed as if we suffered death, and rise up out of the water, as reviving again." Mr. Gale says, it is worth while to transcribe a passage from St. Chrysostom, where he says ‡ "To be dipped and plunged into the water, and then to rise out of it again, is a symbol of our descent into the grave, and of our ascent out of it; and therefore Paul calls baptism a *burial*, when he says, we are therefore *buried* with him by baptism into death." I could bring many more quotations from the fathers, in which they all agree that Rom. vi. 4. where it is said, we are buried with him by baptism into

* Lib. 3. cap. 17.

† De Resurrectione pag. 354. *per simulanum enim morimur in baptis-
mate.*

‡ Mergimus quasi mortem subeamus, emergimus us reviviscentes.

§ Hom. 40. in 1 Cor. Tom. 3. pag. 514.

death, refers to the mode of baptism, which at that time, and to this day, is performed in the Greek communion, by immersion. Were we to trace, in succeeding ages, the sentiments of the greatest men in every age, we should find them agree on the sense of this passage. Grotius and Calvin are explicit on the subject. All the learned bishops of England, who have written on the subject, are unanimous in their expositions of this passage. I question whether there can be found a man of character in Europe, besides Peter Edwards, who would risk his character by giving his sentiments in support of such evasions as Peter does. Was I to quote every man of eminence in England, who agreed exactly on this subject, I would be obliged to fill up a page with their names. I have a pamphlet before me, published by James Dore, being an answer to Peter Edwards, printed in London, 1795, in which he gives the exposition of James Alting, who, I suppose, was a clergyman of the established church in England. I cannot do him full justice, because he has used Hebrew, and I cannot read that language. He says on this passage: " Washings, the apostle calls *διαφορους βαπτισμους*, *divers baptisms*; that is, various immersions. For *βαπτισμος* is immersion, when the whole body is immersed: but the term is never used concerning aspersion; (*Mark that*). The Seventy used *βαπτω*, or *βαπτιζω*, for he dipped, he dipped into, he immersed, whence *βαπτισμος*, with the Hebrews is called—

(*here a Hebrew word is used, which I cannot transcribe.*) the verb,—(*another Hebrew word,*) he sprinkled, they never translate βαπτίζω, because it signifies more than is expressed by that Hebrew term; but instead of it, they use, (ραινω, περξερραινω, ραντιζω, περξερραντιζω) to sprinkle. The verb,—(*here Hebrew is used*) he washed, is frequently used, either alone, or in conjunction with the word *flesh*, which is baptism of the whole flesh. It is often used in connexion with the washing of the clothes; whence the Jews observe, that whenever a command occurs for washing the clothes, the washing of the whole body is either added or understood.

Further: the Jewish washings were manifold: as of the high priest; Lev. xvi. 4. of the priests at their consecration; Exod. xxix. 4. Lev. viii. 6. and of the Levites, when appointed to their office; Numb. viii. 7, 21. of all Israel, when the covenant was to be promulgated; Exod. xix. 10, 14. especially of those that were defiled by the carcass of an unclean animal; Lev. xi. by the leprosy; Lev. xiv. or by touching things that were so defiled; Lev. xv. Many other passages he refers to, which plainly show the meaning of the word βαπτισμος is immersion only; and that being established, it cannot be doubted, that being buried with him in immersion, refers to the mode of baptism; and if this is the truth, then we see that Peter Edwards's whimsical fancies all stand for nothing: and worse than nothing; they are a shameful trifling with holy things.

What Peter Edwards says, respecting change of garments not being mentioned, is a ridiculous fancy, which would not be mentioned by any man of superior talents to himself; for all he says is built on the supposition that the people in Judea knew not what was necessary for their own convenience in obeying the Lord. John baptized at Bethabara; and, in Robinson's History of Baptism, it is made appear that Bethabara means the passage house, or as we call it a ferry house, where accommodations could be had, to prepare for the administration of baptism. Besides, in this warm country, very little clothing was necessary; and if we believe the writings of early ages, they baptized next to naked, and some of them say altogether naked; but others that they had garments from their middle to the knees or thereabouts. Any thing said on this subject proves only the ignorance of the person in ancient history. And of all people on this subject, such as are forever talking about circumcision should be silent, if they would only consider the nature of that operation, and that it must be done before witnesses. Let them figure to themselves the whole process, and lay their hands on their mouths. God's institutions are not to be trifled with. God commanded; and it was the duty of Jews and all proselytes to submit to it. Christ has instituted immersion, and submitted himself to it; that is enough, without using profane speeches about changing of clothes.

Peter Edwards, in page 142, seems well pleased

with his own fancy about planting. I call it his own fancy, because I never met with any other person, who ever thought that passage favourable to rantism; but Peter is a surprising man, and must entertain us with something new. The words are, "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Now can any living creature see what advantage this text can be to a pædorantist? Peter says, page 142, "that whereas baptism is no where called a burial, it is in this place plainly called a planting." Planting is a phrase not often used in the New Testament, and in no place in reference to baptism, except it is so used here. Paul uses it for preaching the gospel, 1 Cor. iii. 6. "I have planted, Apollos watered." The gospel here is compared to a seed sown. This agrees to the parable of the sower, in Matt. xiii. 19. "Catcheth away that which was sown in the heart." The gospel was the seed Paul planted at Corinth, and Apollos watered it. Here take notice that Paul compares the gospel to a seed sown; he planted. Who told Peter Edwards that in Rom. vi. 5. he used the word, not having any reference to seeds? This he must have found in his own lexicon; for it is no where else. He says, "that as the apostle calls baptism a planting, he must allude to the mode in which that ordinance was administered: and every one, who is at all acquainted with the art of planting, will easily guess, what kind of mode that must be, to which it alludes." Well, I

am as well acquainted with planting, for sixty years, as the most of my neighbours, and I will tell you all about the art of planting. In the first place, prepare the ground well, then open it with a plough or a hoe; put the seed in the ground; then cover it well all over. This is the mode we plant Indian corn, potatoes or peas. We never sprinkle earth on the seeds, but cover them well all over; and we raise very good crops this way. But perhaps Peter would tell me, the term don't refer to seeds, but to planting trees. Who told you this? It is at best a guess; for you cannot prove it. It is not very probable: if you read the parable of the sower, and 1 Cor. iii. 6. perhaps you will think otherwise. I am well acquainted with planting trees; and I am no ways afraid of Goliath on that head. The mode I plant trees is, first, I dig a hole; and after putting the roots of the tree in the hole, I carefully with a hoe draw the earth all over the roots a suitable depth; but I never sprinkle earth on the top; for when we plant trees, we never mean that we plant the top. Now, Peter, I have not guessed at the mode of planting seeds and trees; but I do not believe the term refers to trees; but take it which way you will, it gives no assistance to Peter's cause; for every thing that is planted is covered all over. So in planting us in the *likeness* of Christ's death, we are covered all over in the water. Peter committed a blunder in using this text; for it is like all the rest: it will not support his cause. The phrase appears to me, to be metaphorical; and metaphors

will not agree in every point. The argument seems to me to be this; for if we have been, by baptism, planted together in the likeness of his death, and our old man was buried with him; we should live in newness of life, that is in the likeness of his resurrection. Hence saith the apostle, "if ye be risen with Christ, seek those things which are above." Col. iii.

1. How careful should every baptized person be to live in newness of life. Dead indeed unto sin, but alive unto God, through our Lord Jesus Christ.

Leaving the whimsical interpretation of Peter on his planting to himself; for I think no other person will receive it; I come to consider him on the baptism of the Holy Ghost. And here I must acknowledge, I do not know distinctly what he means. It is a shameful thing to distort any man's meaning to suit our purpose. I think, if I do understand him, he means regeneration, and the extraordinary gifts of the Holy Spirit. And if this is his meaning, he is, in my opinion, very wrong; but he is not alone; because the subject has not been properly investigated; and therefore it is only too common, to call regeneration the baptism of the Holy Ghost. My reasons, why we are not to understand, by baptism of the Holy Ghost, regeneration, is, first, the Holy Ghost was not come on the disciples before the day of pentecost; and we are sure they were regenerated before; for Christ said, "And ye are clean, but not all; for he knew who should betray him; therefore he said, Ye are not all *clean*."

John xiii. 10, 11. None can, in a religious sense, be said to be clean, who are not washed with the washing of regeneration; but the disciples were said to be clean; therefore they were regenerated before the day of pentecost. Regeneration is essential to salvation; but if the baptism of the Holy Ghost meant regeneration, then all who died before that day of pentecost, died unregenerated; consequently they all perished. Now can any living creature believe this? I think not; consequently the baptism of the Holy Ghost doth not mean regeneration, or even sanctification. There is but one passage that countenances the sentiment: and that is not sufficient when no other passage establishes it; because no scripture is of private interpretation. 1 Cor. xii. 13. Here this passage may be considered as putting the effect for the cause; and I think this, or something like it, is the meaning of the passage. There are two other passages similar to this, which we will consider. Rom. vi. 3. "Know ye not, that so many of us as were baptized into Jesus Christ," &c. Here I think it will be scarcely disputed that by being baptized into Jesus Christ, is meant that in their baptism they, by that act, publicly professed themselves belonging to that body, of which Christ is the head. They put on a profession of Christ. The other passage is similar. Gal. iii. 27. For as many of you as have been baptized into Christ, have put on Christ, that is, professed to belong to Christ, in contradistinction to Judaism or Heathenism. The words 1 Cor. xii. 13. "By one

spirit they were fitted for baptism, and were baptized into that one body of which Christ is head." It appears to me, that in this place, baptism is used in its literal sense for immersion in water, and cannot mean the baptism of the Holy Ghost, as I have made evident that that did not mean regeneration, because the disciples were regenerated before the day of pentecost, but were not baptized with the Holy Ghost till that time.

2. With respect to the second exception of the word, it is a general opinion that the baptism of the Holy Ghost meant the miraculous gifts of the Holy Spirit. This carries more appearance of truth than the other; and yet I do not think it is clear; because most of these gifts were conferred on the disciples before that day of pentecost, yet they were not baptized with the Holy Ghost. This appears, Matt. x. 1. "And when he had called unto him his twelve disciples, he gave them power over unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease." Now what appeared, in respect to gifts, more than they possessed before, on the day of pentecost, except speaking with tongues? And was this the baptism of the Holy Ghost? It is certain none have it now, nor do we read of any before; but before they began to speak with tongues, it is said, they were *all filled* with the Holy Ghost; which I take to be distinct from the immersion of the Holy Ghost, which has appeared to me, for many years past, to mean something external and nothing internal.

Peter Edwards seems to dislike any quotation from a quaker; but I would as soon receive the truth from a quaker as from any other man. I will transcribe the opinion of Thomas Elwood, in his Sacred History, vol. 3. page 344, 345. He says on the passage, "This was a thorough baptism. They were now baptized with the Holy Ghost indeed; and that in the spirit and proper sense of the word baptize, which signifies to dip, plunge or put under; for they were truly dipped, or plunged into the Holy Ghost. They were brought wholly under it, and into complete subjection to it, so that it was not only in them, but over, and did cover them throughout." This quaker is honest; and decides, without being interested in the dispute, that to baptize is to dip or plunge, or cover over; that they were covered externally with the Holy Ghost. It has been my opinion for some years, that the baptism of the Holy Ghost was external; and that in the fourth verse, "filled with the Holy Ghost," was something superior and distinct from the baptism of the Holy Ghost. The statement in Acts ii. always struck me that it was something external that filled all the house. Peter Edwards has much abused the knowledge he has in Greek, by his ridiculous remarks on ἡχος. The word is used but a few times in the New Testament. I have observed it in three places; and in two of them it means properly *sound*. Peter Edwards doth not know that that word was then used for reverberating noise. It is very shameful for any man to treat the holy scripture with such

levity and vanity as he does. This sound had something that made it, and that was the power of the Holy Ghost, (*ἄσπερ*) like as a rushing mighty rushing, and that is what filled all the house. The pronoun *it* is not in the Greek; and the words read as well, “and filled all the house.” Now if the house was filled, and they were in the house, surrounded with the influence of the Holy Ghost, they were immersed in him; and this will appear to every serious mind, notwithstanding all the attempts of Peter Edwards, to render the scriptures ridiculous. The phrase *upon* seems to denote something external. Acts xi. 15. the Holy Ghost fell on them. The Greek preposition *ἐπι* is here used, which properly signifies *upon*, but seldom, or never *into*; but I said, it was my opinion that the phrase, “filled with the Holy Ghost, signified something distinct from the baptism of the Holy Ghost. My reasons are that that phrase was used before the day of pentecost. Luke i. 41. “Elizabeth was filled with the Holy Ghost.” And in v. 67. “and his Father Zacharias was filled with the Holy Ghost, and prophesied.” Acts iv. 31. “And they were all filled with the Holy Ghost, and they spake the word of God with boldness.” I believe there is no instance, where it is said the same persons were said to be twice baptized with the Holy Ghost, and the consequence was, they spake the word of God, with boldness, and Zacharias prophesied. And to this day, when we are in a right condition to preach, we are filled with the Spirit. Eph. v. 18. vi. 18. Mr.

Booth bringing the electric fluid as an illustration is extremely suitable, nor has Peter Edwards made it to appear otherwise.

I must not dismiss this subject, without some remarks on Peter Edwards's attempt to mislead, deceive and impose upon the unlearned reader, by reading every passage referring to the baptism in an unwarranted manner, page 153, 154. In page 136, that *εν* means not only *in*, but *nigh*, *near*, *at*, *by*. In page 136, it suited him, in order to quibble about the place in which baptism was performed, to say, that *εν* meant not only *in*, but *nigh*, *near*, *at*, *by*. He knows very well, that the same preposition (*εν*) is used in every place where the baptism of the Holy Ghost is mentioned. Matt. iii. 11. *εν πνευματι ἁγιῳ*. Seven more places are selected; and in all these the preposition *εν* is used; but in none of them does it mean properly *with*; the preposition *συν* in Greek, is used for *with*, and not *εν*. It is true the translators, to favour the common practice, have rendered it so; but this is not the primary meaning, which is plain to all who are acquainted with Greek. Quibblers ought to have good memories. In page 136, in order to evade the evidence in favour of immersion, in the instance of the place where they baptized, (*εν τῷ Ιορδάνῳ*) in Jordan. Here *εν* means not only *in*, but *nigh*, *near*, *at*, *by*. Peter must not think to pass with impunity, when he makes a nose of wax of the preposition *εν*, and when it suits him to baffle the truth, it must signify *with*. Stop, Peter, scripture is not to be twisted as

it suits you. That you may feel remorse and shame; we will try how the scripture will read corrected according to your mind; and in order to do this, we will consider each passage. I will first give my translation; and I am not afraid but every Greek scholar will acknowledge that the Greek will bear my translation. Matt. iii. 11. I indeed immerse you in water, same v. He shall immerse you in the Holy Ghost: Peter's correction: I indeed baptize you, nigh, near, at, by water. Perhaps he used no water in baptism; for Robinson says the Irish used milk formerly. Mark i: 8. I indeed have immersed you in water; but he shall immerse you in the Holy Ghost. Peter's correction: I baptize you, nigh, near, at, by water; but he shall baptize you, nigh, near, at, by the Holy Ghost. Now had he graciously condescended to tell us what βαπτίζω meant, we could translate the scripture nearer to his new correction. But here he dare not fix; he therefore says, it signifies to wash, pour, or sprinkle. Another nose of wax; it may be twisted to any shape. We will try it this way, I indeed wash, pour, sprinkle you, nigh, near, at, by water. He shall wash, pour, sprinkle you, nigh, near, at, by the Holy Ghost. For brevity's sake, I will omit my translation, which is correct in every place; and only give Peter Edwards's: Luke. iii. 16. I indeed, wash, pour, sprinkle you, nigh, near, at, by water. Same verse, He shall wash, pour, sprinkle you, nigh, near, at, by, the Holy Ghost. The remaining part of the eight passages may be read the same way; they are therefore omitted. The reader

may apply Peter's new mode of reading the scriptures, and see how much the world is indebted to him for a new method of translation. Peter goes on, in page 134, to make his improvement of the eight passages above mentioned.

He now says, as if he had acted honestly, "the question is, to what mode of baptism will the preposition *with*, which is used in these eight places, agree? Stop, Peter, you are a little too fast: the preposition *with* is not used in any of the eight places. The preposition *εν* is used in every place; which, you say, besides *in*, means *nigh, near, at, by*. The Greek preposition, which properly means *with*, is *συν*; which is not used in any one of these places. By taking the paragraph, the question is to what mode of *pouring* will the preposition *εν*, i. e. *in*, which is used in these eight places, agree? Peter has followed our present translation, where *with* is used to accommodate the translation to the superstitious practice of England, at that time; but in the Greek it is not *with*, but *in*. And I have made it evident that *εν* is used to mean *in* one hundred and eighty-four times in the evangelist Matthew; yet Peter Edwards has the superlative modesty to impose on the unlearned by perverting the Greek, by trying to deceive them by the preposition *with*, which is not there to be found in the Greek. What a miserable cause must that be, which tempts men to use such mean shifts! The judicious reader will easily see how to answer the remaining part of this page. I proceed to consider

page 155. where he says, “there is one subterfuge, which I must guard against, that the baptists may be left entirely defenceless. They contend, that the Greek preposition *εν* is used in most of these passages, and should have been translated *in* or *into*.” Here are two little mistakes in this representation of the baptists’ sentiments. Stop, Peter, I will put you right. The baptists say in all these places the Greek preposition *εν* is used, and should have been translated *in*; but the baptists understand Greek too well to say *εν* should be translated *into*; for when *into* is intended, the Greeks use *εις*. Those observations convict Peter of two broad falsehoods; for the baptists do not say, in most of these passages, the preposition *εν* is used; but they say in all it is used; and should have been translated *in*, and not *into*. Peter is going to leave the baptists entirely defenceless, and I suppose ruin their cause forever. Peter says, he has two small objections, (*i. e.*) to the way the baptists understand *εν* in the passages above mentioned. Well let us hear them: “It would make the passages ridiculous; and be repugnant to the word of God.” These are high charges: let us see how he will prove them. 1. Ridiculous. Matt. iii. 11. I baptize you *εν υδατι* in or into water.—Stop, I must put you right; the baptists never say *εν* means *into*, but *in*. Go on.—But he shall baptize *εν πνευματι* in or into the Holy Ghost. Now as Peter has corrected all that ever went before him, we will read the words according to Peter’s new mode of reading, viz. I wash, pour, sprinkle you,

nigh, near, at, by, water; but he shall wash, pour, sprinkle you, nigh, near, at, by the Holy Ghost. Now, honest reader, which of these ways of reading looks most ridiculous? The baptists' way of reading is, "I immerse you in water; but he shall immerse you in the Holy Ghost." When I used the words nigh, near, at, by, I do not mean the reader should use the four words; but he may select which he pleases, and abide by it. Neither do I mean that he should use, wash, pour, sprinkle, only any one, and abide by that word, and not fly about from one term to another, as may suit his turn best.

What argument has he used to show that the way in which the baptists understood the Greek preposition *εν* is wrong? A very short argument: he says *ridiculous enough!* Is this all the argument that this unparalleled Grecian, this superlative logician, could bring? I think this is ridiculous enough.

Let us hear him on the second objection, which is, that our way of understanding the preposition, "is repugnant to the word of God." I should think this to be a very weighty objection; but Peter perhaps is so used to give expositions evidently repugnant to the word of God, that it is but a small thing with him. However it will do him no harm to remember, that it is said, for every idle word that men shall speak, they shall give account thereof in the day of judgment. But what makes our sense of *εν* so repugnant? Why, because the scripture says, when speaking of the Holy Ghost, he fell on them. Then

we should read the scripture according to this new mode,—viz. baptize you on water; but you shall be baptized on the Holy Ghost. Ridiculous enough!

To close this subject, and speak a little more serious: I think nothing should be said to be ridiculous, or repugnant to the word of God, when it is explicitly contained in the holy scriptures. I am sorry that Peter Edwards pays so little regard to the holy scriptures, and uses so much sophistry to bewilder the lambs of Christ, and make the hearts of those sad, which the Lord would not have made sad. If Peter Edwards would read the following texts, in which the very phrase is used, perhaps he would not ever be so ready hereafter to pronounce the idea ridiculous. John iv. 24. “God is a Spirit, and they that worship him, must worship him (*εν πνευματι*) in spirit and in truth.” Rom. xiv. 17. “The kingdom of God is not meat and drink; but righteousness and peace, and joy (*εν πνευματι αγαπη*) in the Holy Ghost.” Rev. i. 10. “I was in the Spirit, (*εν πνευματι*) on the Lord’s day. Chap. iv. 2. And immediately, I was (*εν πνευματι*) in the Spirit.” Let this suffice to make it evident that “in the Spirit” is a scriptural phrase; nor is there any thing unscriptural, nor ridiculous, in saying the disciples were immersed in the Spirit on the day of pentecost.

Peter Edwards has only one sentence more on the mode of baptism; and it would have been much better for him, that he had never written it; for he closes his subject with a falsehood. I will transcribe

the passage, and then show the falsehood, viz. "To remove that which is ridiculous, and repugnant, there is one desperate shift for a falling system—what is that? It is this: *ev* joined to water, must be *in* or *into*; *ev* joined to Spirit must be *with*. Desperate shift indeed! This is a wretched prop for a ruined system. Only such can need it."* Peter Edwards represents the baptists in England, to be a set of ignorant people, scarcely knowing any thing. Indeed they seem as pliant as wax; they can be twisted any way, which suits Peter's wishes. After all, I question whether he can produce a baptist author in England, who ever said, *ev* joined to water, must be *into*. No, the baptists say it must be rendered *in*, *in* itself, not *into*: they know the preposition *εις* is rendered *into*, in one hundred and nine places in Matthew; and that *ev* in the same evangelist, in one hundred and eighty-four places is rendered *in*, plainly *in*. 2. I question whether Peter Edwards can produce one author in England, who ever said, that *ev*, joined with spirit, must be *with*. They know better; they know the word *with* is not in the Greek. *Ev* was rendered *with*, designedly to favour pædo-rantism; and for the same reason βαπτισμος and βαπτίζω have not been translated into our language; but in other languages, where translators were left to their own judgment, the word is translated *dip* or *immerse*. I have seen the translations of three lan-

* Candid Reasons, page 156.

guages, in which the word is rendered *dip*, viz. the High Dutch, the Low Dutch, and the Welsh. In Matt. xxviii. 19. the Welsh word *bedyddio*, and in Mark i. 5. where it is said, "And were baptized," the Welsh is *bedyddiowyd*. I have conversed with many good judges in the Welsh language, who say the term means *dip*. And all know it means so in the High and Low Dutch.

Peter Edwards closes the subject by saying, "A desperate shift indeed! This is a wretched prop for a ruined system. Only such can need it."* Wretched prop as it may be, it is one that was never used by the baptists; at least I never knew it to be used. I believed it to be a designed misstatement, fabricated in Peter Edwards's own brains. Must not that be a ruined system, which forces men to prevarication, and false statements of their antagonists' sentiments? Only such can need it; and only such will use it. Should the pædorantists wish to ruin the baptists' system, it would be prudent in them to fix on some person, more like a christian and a gentleman than Peter Edwards; for he has treated the holy scriptures in such a vain manner, the serious reader must see, that the cause of Christ could never require such means to support it. I informed a presbyterian minister, who is a worthy friend of mine, that I intended to answer Peter Edwards. He advised me not to catch his spirit. I am afraid he will think I

* Candid Reasons, page 156.

have not kept altogether clear. I confess I have copied some of his language to pay him in his own coin.

If Peter Edwards's pamphlet doth not induce some of the learned to embrace the baptists' sentiments, I must conclude the prejudices of education are almost invincible. But as pædorantism is a part and pillar of antichrist, it is not in the power of man utterly to destroy it; for this is to be done by the powerful work of the Holy Ghost, according to 2 Thess. ii. 8. Were men to lay aside vain jangling, and apply to the God of heaven, to be taught by him and led into all truth, all controversies on this subject would soon be at an end, and all Christ's disciples would come into the unity of the faith; and churches of Christ would be formed of such materials as the apostle Peter described, when he said, "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Pet. ii. 5.

I am astonished why there is so much noise about infant membership, and infant baptism, when at the same time no one treats them as members. They treat them as the world in common, and no better. I never knew any church discipline to use them as church members. It appears to me very like quakers' sentiments. They are born members; and I believe some kind of discipline exercised on them, if they marry out of meeting. It is a capital crime among them; for which they must be excluded.

The presbyterians are liberal on this subject: they allow their young people to make their own choice without any censure: in this they act becoming christians; but nevertheless baby sprinkling is a great something with the most of them. What good it doth, they do not tell us: we want scripture for it. We are put off with an old tale about Abraham circumcising himself and children. If we tell them that is nothing to the purpose, for God commanded him so to do; but where is the command to baptize children? the most learned boggle, and can find none. All we can get are unjust inferences.

After, all Peter Edwards's vaporing on the subject, he condescends to tell some truth on the subject; therefore he says, "I do not suppose that infants, properly speaking, receive any present benefit by being baptized. But that this is designed the more to engage the attention of parents and others to the rising generation."* But all pædorantists are not of this opinion; for too many seem to believe it contains some kind of a religious *charm*, and binds God to do what he otherwise would not have done, only for this charm. If this is not the opinion of the Rev. Samuel Stanhope Smith, D. D. or something worse, I am mistaken. He says, when speaking on the subject of infant baptism, "You behold its *original guilt* covered by the merit of the atonement."† Again he says, in a note at the bottom of the next

* Candid Reasons, page 156.

† Sermon on Baptism, page 31.

page, "Yet I scruple not to say, that *original guilt* is so covered by the *blood of the atonement* symbolized in this ordinance, that its condemning power, at least with regard to baptized infants, dying in infancy, is destroyed by the grace of the new covenant." Can any man in his senses reconcile the jarring opinions of these two men? Peter Edwards said, "I do not suppose that infants, properly speaking, receive any present benefit by being baptized." But the other learned gentleman, a doctor of divinity, conceives the present benefits swelling beyond all truth and decency, viz. "Yet I scruple not to say, that ORIGINAL GUILT is so covered by the blood of atonement." Had this been written by a jesuit priest, I would not have been surprised; but to come from a presbyterian minister, a president of a college, is unpardonable. Could Baronius or Bellarmine have said more? If this is passed over by presbyterians, they had better at once return to the whore of Babylon; for transubstantiation is not more abominable than this sentiment. I hope, for the honour of the society, it originated in Mr. Smith's own brains; and it is a pity it had not remained there. If I keep in the same mind, which I now have, this gentleman shall hear from me on the subject.

I now return to Peter Edwards: he assigns what he supposes to be a reason of christening infants, although they receive no present benefit. And a curious reason it is. "This is designed the more

to engage the attention of parents, and others to the rising generation.”

By this statement, it seems the scriptures connected with natural affections are not sufficient to engage the stupid parents to discharge their duty; but pouring a little water in a child's face, without any authority from scripture, has a mighty influence on the parents, to engage them to discharge their duty, in bringing up the children in the fear, nurture, and admonition of the Lord. But what is a little extraordinary, the parents often are the servants of sin themselves; and thus engaging affections makes no change on them. Well how is it with the children, who are rantized? Are they better than their neighbours in their morals? Facts say they are not. Pædorantists' children, and baptists' children are all the servants of sin, till changed by sovereign grace, neither limited nor directed by *water*. It is good to train up a child in the way he should go; for it often prevents a profligate life, but not always; for good parents frequently have bad children. I will venture to affirm, that if directions from scripture, combined with the powerful influence of natural affections, do not engage parents to perform their duty, not all the waters in Jordan will do it, used in what manner you please. Perhaps I will make it appear, before I finally dismiss the subject, that sprinkling children can be attended with no good, and sometimes with very bad consequences. But I now return to finish my remarks on Peter Edwards's attempts to evade

and pervert the truth. After wasting a page and a half, he considers the commission. Matt. xxviii. 19.* Here it seems the translators not understanding the Greek word μαθητευσατε rendered it, "Teach all nations." Our author thought this seemed too favourable to the baptists, who teach before they baptize, therefore it must be rendered "Disciple all nations." His object was to give an opportunity to display his learning and art of criticising, by showing persons may be, somehow, made disciples, without teaching, and so include babies. One remark, before I proceed to investigate, I beg leave to make, viz. I defy Peter Edwards or any other man to produce one instance in the scriptures, or in the ancient fathers, or in heathen authors, in which disciples were made any other way, than by teaching or instruction.

The word always implies teaching or instruction. And though inadvertently, this he has owned himself, when he said, "The apostles are to make disciples," that is all μαθητευσατε means.† But doth not the word always imply teaching? If it is used otherwise, I would thank any one to point out the place; for I never met with it yet. Peter immediately adds a sentence, which will effectually ruin his system for ever, viz. "But still the question is, how are they to make them? I answer by teaching; for neither adult or infant can be made a disciple

* Candid Reasons, page 158.

† Candid Reasons, page 160.

without." Well said, Peter. I will form a syllogism on the subject, viz. None can be made disciples without teaching; infants, who know not any language, cannot be taught; therefore infants cannot be made disciples. Peter, in displaying his superlative knowledge in logic, did not consider that his antagonists might use the same weapon and cut him to the very bone. Let him try to refute this syllogism, or as an honest man give up the system which he has ruined himself. Peter tries somehow to keep his countenance on the subject; therefore we are amused by considering infants as being entered into a school by baptism. This whim is ridiculous enough, not substantiated by any example in the world, or in the church.

I would not have investigated this subject so largely, had it not been, that many writers endeavour to pervert this passage somehow to support their dying cause. I have only two lexicons by me: and both agree, that μαθητευω, means to teach or instruct. Schrevilius says, it means *doceo*; and all who are acquainted with Latin, know, that *doceo* means to teach. Parkhurst in his Greek and English, says, μαθητευω is derived from μαθητης, which is derived from the obsolete verb μαθηω, which means to learn. When μαθητευω governs a dative, it means to be a disciple to, or follower of another's doctrine. It occurs in Matt. xxvii. 57. He says, Plutarch has used it in the same sense. He adds, when it governs an accusative, it means to make a disciple: in this

sense he says it occurs in Matt. xxviii. 19. and Acts xiv. 21. The first is the very passage in dispute. The second, Acts xiv. 21. I will transcribe, “ And when they had preached the gospel to that city, and *taught* many.” The word translated *taught*, is in Greek μαθητευσαντες. And they, who were taught, are in the next verse called disciples. “ Confirming the souls of the disciples, and exhorting them to continue in the faith.” This passage is in point, and cannot be made plainer by comment. That is, disciples meant them only who were taught. In Matt. xxvii. 57. it is said of Joseph, who also himself was Jesus’s disciple. The Greek εμαθητευσε is here translated as a noun substantive, which cannot be easily translated into English; but it is easy to see that Joseph was so taught by Jesus as to become his follower. 2. I am to produce examples in scripture where the word is used to signify to teach. In Matt. v. 1. it is said, “ And when he was set, his disciples came unto him, v. 2. and he opened his mouth and taught them.” Here it is very plain, that those who are called disciples were capable of being taught, or instructed. “ He opened his mouth and taught them.” This passage cannot be applied to little infants. In Matt. x. 1. it is said, “ And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness,” &c. In this passage no dispute can arise about the meaning of the word Disciple. It meant them who had been taught by

Christ and became his followers; as in the 24th verse, "The disciple is not above his master." Matt. xi. 2. It is said, "John sent two of his disciples." Who were his disciples? They that were taught by him. And in John iv. 1, 2. we have a text in point. "When therefore the Lord knew, how the pharisees had heard, that Jesus made and baptized more disciples than John." Two things are unanswerably clear from this passage, viz. That Jesus made disciples before they were baptized; and this corresponded with the commission, "Go teach all nations;" and then the order was to baptize. None in the apostles' days ever heard of the preposterous nonsense of making disciples by baptism. 2. That in Christ's time the disciples were qualified to baptize. Apply this to infants, and nothing can be more absurd. See Acts vi. 1. and xiv. 22. I now challenge any one to produce one passage in the New Testament, where the word Disciple is used, where the person was not previously taught. It is an outrage on common sense for any to affirm that a child can be made a disciple, not directly, but *indirectly*, as Peter Edwards has said;* for the nature of instruction admits of no substitute, no more than we can admit another to eat as a substitute for us. It is certain that christians in the first ages of christianity never heard of the doctrine of making disciples *indirectly*. I will give a few instances. I have carefully

* Candid Reasons, page 60.

examined ecclesiastical history on this subject; and I find the primitive christians, for several centuries, had schools, in which candidates for baptism were carefully instructed in the principles of the christian religion, before their baptism. The candidates were called *catechumens*. These are often mentioned in Mosheim's ecclesiastical history. I will select a few instances, out of many, of persons being catechumens, who were the children, not only of christians, but even children of bishops. The father of Gregory Nazianzen, was a bishop of a church of Nazianzum, a little city in Cappadocia, anno 325. His father gave him an excellent education at Athens and Antioch. While he was at Athens, he was a catechumen, and after his return was baptized, being near thirty years old.* He became afterwards archbishop of Constantinople. His successor, Nectarius, was a catechumen, and not of the best character, and was absolutely elected bishop, before he was baptized.† John Chrysostom, who is deemed one of the greatest among the fathers, was born of christian parents: he was well educated, and after being some time a catechumen, was baptized, being twenty-eight years of age.‡ So says Montfaucon. *Joannes xxviii. annos natus baptizatus fuit.* The same author says, *natus autem esse putatur anno 347.* We have the time of his birth, and the time of his baptism. The great

* Robinson's History of Baptism, page 68.

† Robinson's History of Baptism, page 69.

‡ Robinson's History of Baptism, page 69.

John Chrysostom had never heard that any one could be made a disciple indirectly by baptism; he therefore was carefully instructed three years by Meletius, bishop of Antioch, previous to his baptism. I might produce many more instances to prove that people descending from christian parents were catechumens for years previous to baptism; but I shall only add one, who was of note among the ancients. That is the great Basil. He was born about 329. descended from opulent families, who were zealous christians for several generations previous to his birth. Some of them had suffered martyrdom. Basil received a liberal education; and was carefully instructed in the principles of christianity, by Dianius, bishop of Cæsarea, and baptized in the 28th year of his age, by Dianius.* I would have given all the authors quoted by Mr. Robinson; but this would have enlarged my pamphlet to an improper size. Some gentlemen may say, they have never seen the History. This may be the case; but among others, Dr. Staughton, pastor of the first baptist church in Philadelphia, has one copy; and I am persuaded, he will not refuse the reading of it to any gentleman.

The reader will pardon this digression, as it was produced only, to prove that the ancients knew nothing of making disciples indirectly. No, they had their catechumens instructed many years before their baptism. Even the emperor Constantine was a ca-

* Robinson's History of Baptism, page 70.

techumen many years before his baptism, which was administered near his death.*

I shall now return to the subject, which I was considering, which was to demonstrate that the ancient fathers used the word *μαθητεω* in its various terminations, to signify teaching. Origen uses the word to signify to teach in several places.† The Exposition of Faith, attributed to Justin,‡ uses the word in the same sense. I find the same word used by Eusebius; and what is called the apostolical constitutions, though not written by the apostles, yet they are allowed to be of considerable antiquity, as well as Epiphanius, all use the word to signify to teach. I have all the quotations in full before me, which I would have transcribed, only it would have rendered my pamphlet too voluminous.

The Latin fathers use the word *docete*, that is to teach previous to baptism. So Tertullian uses it.§ Many more might be produced; but I will close this subject by saying, all writings of the ancients, that I have met with, are unanimous in their sentiments, that the word in dispute means to teach; and I am of opinion that no man can show us where it is used, when infants are spoken of.

Should any reader wish a fuller investigation of the subject, let him read Dr. Gale's reflections on

* Mosheim, 1 vol. Ecclesiastical History, 314.

† Comment on Matthew, page 225, and contra Celsum. lib. 2. p. 84.

‡ Expos. Fidei, page 379.

§ Tertull. præscrip. hæretic. cap. 8. and cap. 20.

Dr. Wall's History of Infant Baptism, especially his eighth chapter, in which this point is put beyond any reasonable objection.

Dr. Gale has considered the writings of all the fathers, both Greek and Latin, and has put it beyond dispute, that the word μαθητευσάτε used in the commission, means teach; not as Peter says *indirectly*, but directly; and is only used and applied to persons capable of being taught. I do not believe the word was ever used, but it meant or implied teaching. Since I began to write this pamphlet, I have taken particular notice of its use in scripture; and in every passage, it is self evident, it means teaching. Christ's disciples were they that were taught by him, so as to become his followers. John's disciples were his followers. In this sense it has been used in all languages, where the scriptures have been translated. Men must be in great difficulties before they would use such poor shifts to support their sentiments. I have been surprised to see presbyterians of undoubted piety, learning and talents, labour hard to support a cause, which cannot be supported by divine revelation, nor common sense.

It may be that my publication will give offence to some of my presbyterian brethren, who share largely in my esteem. I cannot help it; for my talent is to preach or write pointedly. No man can strike fire with a feather. Great plainness of speech should be used on this subject, if possible, to open the eyes of our brethren. If some severity of lan-

guage has been used against Peter Edwards, he may thank himself for it; for he has not written either becoming a christian or a gentleman; therefore it was almost impossible to avoid some severity, which should not have been used against a man of piety and decency; neither of which appears in his writings.

I know there are men of learning and piety, who are not of my sentiments. Should my pamphlet have the good effect on them, to induce them candidly to examine the subject, I doubt not but some proselytes may be made in America, as well as lately in Scotland, where men begin to think for themselves. Truth is great, and will finally prevail. Should we ask men of what use is it to sprinkle or dip children? Their answers seldom agree. Some say they are made members of the church. This carries something pleasing to weak minds; but the worst of all is, they who use it do not believe it. If they do, why do they not administer the Lord's supper to them? Every person, acquainted with ecclesiastical history, knows that when children began at first to be baptized, the supper was administered to them; and to support their practice, they brought John vi. 53. The text says, "Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." These holy fathers taught that baptism and the Lord's supper were both essential to salvation. What an age this was! If the blind lead the blind, they will both fall into the ditch.

Seeing that infant baptism and infant communion came into practice about the same time, why is one dropped and the other continued? Or can we suppose that neither faith nor repentance is necessary for one, but it is for the other? The baptists believe that one ordinance of Christ is as holy as the other, and requires the same qualifications. In this they have the unanimous voice of the holy scriptures, reason, and the nature of things.

I shall close this pamphlet by giving my objections against infant baptism, or infant baptism; for one is no better than the other. Both are without scripture, and attended with very pernicious consequences. I have many objections against infants' church membership, but shall only mention a few.

1. It lays a foundation for what is foolishly and falsely called national churches, which is a mere chimaera, fabricated by avaricious, proud, tyrannical clergymen, to aggrandize themselves, and enable them to live in idleness, pomp and vanity. Some of these religious, spiritual merchants, receive twenty thousand pounds per annum, in England, when at the same time, their poor slaves have scarcely bread sufficient to support nature. All this is accomplished by pædorantism; but it was no better when they used pædobaptism, which was the practice before the reformation. They use often the word church, and our church, to amuse the people; but never let the people know the meaning of the word. In the New Testament it means such as are called to be saints,

or the whole number, who have been, are, or shall be called, and shall be saved through the atoning blood of the great Head of the church. In a few instances, it is used for a voluntary assembly, without any reference to religion. Acts xix. 40, 41.

Ecclesiastical establishments have been one of the greatest curses attending christianity from the fourth century to this day. It is well known what mischief it has done in America, and some of the baleful dregs remain in New England to this day. Ecclesiastical establishments have laid a foundation for persecution and bloodshed, wherever they have prevailed; therefore it is said, "In her was found the blood of prophets, and of saints, and of all that were slain upon the earth." Rev. xviii. 24. Where is this blood found? I answer in ecclesiastical establishments, and no where else. This is the main support of antichrist; and must not that be a great evil, which supports antichrist? And infant membership is that evil thing that supports antichrist. In vain are prayers made for the downfall of antichrist, while infant sprinkling is in practice. I have made it so evident that this practice supports worldly ecclesiastical establishments, that none will be so bold as to deny it; but they will say, we have none in America. Thank God, it is the case, that we have none, only the dregs in New England, where priestcraft prevails to the great injury of the United States, which is only too evident in the present day. Nevertheless it operates in a different manner, so as to promote

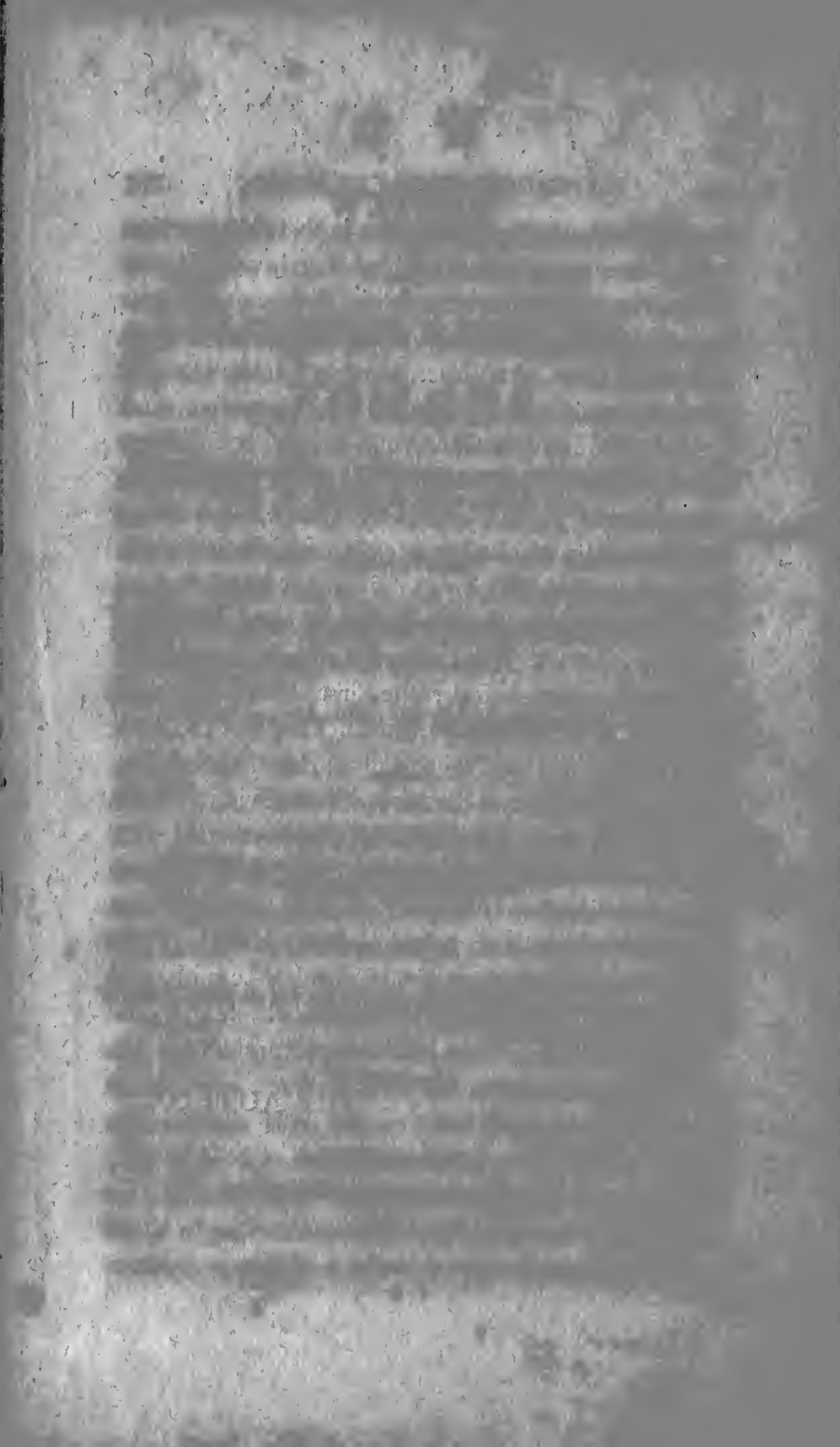
the craft. It is certain, that the minds of common people are impressed with the notion, that somehow or another it is of great use, hence nothing can be more offensive than to say any thing against it. This superstition has a powerful effect on the mind of common people. Men reason in this way: God knows I have not much religion myself; but I must not leave my children to the uncovenanted mercy of God: they must be baptized. What follows now? We must have a minister to administer it. What follows then? The minister must have a salary. I am a friend to supporting a gospel preacher in a comfortable state; but I am not a friend to making the gospel a trade to live in pomp and vanity. The minister must have four hundred or five hundred dollars a year; but the people give it freely, if they are able, because this good man puts their children in a much better state than they were left in by the first Adam. This is an error which cannot be supported by scripture, and is attended with a bad consequence, which brings me to give my 2d reason or objection against infant membership: which is this, viz. It prevents the salvation of the subject as far as it is in the power of man. Yes, instead of promoting, it impedes the salvation of the subject. If the child should grow up to years of understanding, it must believe that it was made a christian in infancy; how then can the person be convinced of his lost state? He cannot, till the Holy Ghost first overthrows all his notions about any good done by pædorantism. Grace

often prevails over superstition; but when it prevails, there is often a great noise about renouncing their baptism, as if it was next to the sin against the Holy Ghost. And this frequently impedes and embarrasses sincere souls; and it is very probable, some are even prevented giving obedience to an holy ordinance of Jesus Christ. How often have I been surprised by hearing ministers preach to their hearers the necessity of regeneration and a work of grace, when at the same time, they had some years before made little christians of them! What has become of all the good done by baptism? It is all gone. They talk now like a baptist, and tell them plainly, they must be born again. Is it possible for them to reconcile this preposterous jargon? Why do they not learn to preach consistently?

It is attended with profaneness and presumptuous addresses to the God of heaven, in which I have heard them pray to God to ratify in heaven what they had done on earth. And what was done on earth? Nothing but a child sprinkled without any authority from God. If they have any authority, why do they not show it, and not amuse mankind with analogy and inference? It is well that God is a God of patience, who can bear with the infirmities and follies of mankind. Nay, I have heard them go so far, as to pray to God to sanctify such a portion of the water as might be used on that occasion. I have always heard of papists making holy water; but it seems protestants can do it where it suits them.

My last and great objection is that this practice has a direct tendency to give a legal cast of mind to all, who are concerned with it. It has a most unhappy influence to preach a crippled gospel attended with conditions. And often another phrase is used, viz. to comply with the *terms* of the gospel, and these are faith, repentance, and sincere obedience, changing the gospel into a new law. We expect nothing better from professed *Arminians*; but to hear this from others, whose confession of faith is the reverse, is deplorable. But this is the natural fruit of the system. On this subject, the baptists have no embarrassments: they consider all men in the state in which they were left by the first Adam, without God, and without Christ, till they are renewed by the Holy Ghost; and when they profess their faith, they baptize them; but not with any view to save them, nor put them in a better state than that in which the first Adam left them. Grace translates into the kingdom of Christ; and their obedience flows from faith that worketh by love. That the time may come, when there shall be only one faith, one Lord, and one baptism, is the fervent desire and sincere wish of an aged servant of the church of Christ,

THE AUTHOR.



REVIEW

OF

MR. JOHN P. CAMPBELL'S

SERMON,

SAD TO HAVE BEEN PREACHED AT STONERMOUTH
MEETINGHOUSE, OCTOBER 28, 1810,

CONTAINING

His Opinion on the Subjects and Mode of Baptism, &c. &c.

In a letter submitted for that gentleman's consideration.

BY DAVID JONES,

Pastor of the Baptist Church, at the Great Valley,
Chester County, Pennsylvania.

The leaders of the people cause them to err, and they that are led of
them are destroyed.

ISAIAH.

PHILADELPHIA:

Printed for the Author by Dennis Heart.

1811.

REVIEW

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PREFACE.

I KNOW neither the person nor character of Mr. Campbell. A gentleman from Kentucky put his sermon into the hand of a friend of mine, who requested me to make some strictures on it, and fix it as an appendix to my pamphlet against Peter Edwards. For the most part, Mr. Campbell's arguments are therein considered. Should the gentleman think proper to make a further display of his polemical knowledge, I wish he would be concise and very explicit; for I am now very aged and wish to be employed on more important subjects than controversies about the externals of religion. Wishing the reader grace and wisdom from God to understand and do his will, I subscribe my name,

DAVID JONES.

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TO MR. JOHN P. CAMPBELL.

SIR,

IN your preface, you exculpate a certain worthy gentleman, I suppose in Kentucky, from giving any assistance in composing your sermon; but you might have saved yourself from the remark; for no gentleman well acquainted with antiquity, would be concerned in such a publication, so contrary to the sentiments of learned men, and truth itself. I am sorry, sir, you wrote on a subject, with which you seem so little acquainted. I suppose you have been led astray, by authors, who were not fully informed on the subject. Had you read Dr. John Gill on the subject, in his dissertation concerning the baptism of Jewish proselytes,* I am persuaded, your sermon would never have appeared. I believe, sir, it is generally acknowledged, that no man in Europe was better acquainted with rabbinical writings, and all the customs of the Jews, than Dr. Gill; and he has unanswerably proved, that no such custom was ever known among the Jews, before John's time, nor afterwards, for many centuries. The earliest writings of the Jews is the Misnah, which was written about

* This pamphlet was published in London, anno 1771.

one hundred and fifty years after the destruction of the temple; but there is not one word of proselyte baptism in it. The Jews have two Talmuds, viz. the Jerusalem and Babylonian, in which there is mention made of immersions; but it was on account of ceremonial uncleanness. When were these Talmuds written? Some Jews say, that the Jerusalem Talmud was written near one hundred years after the Misnah. It is supposed the Babylonian Talmud was finished about A. D. 500. Any thing said in these writings is of too late a date to prove what was the custom in John's time. We must determine this point by what is said in the holy scriptures, that neither our faith or practice should stand in the traditions of men.

Before I proceed, it is proper to correct a small mistake which you have made, in a note at the bottom of page 6. You take for granted that disciple and proselyte are synonymous terms. This, sir, is not true; for proselyte means a person who embraces the Jewish system; but it is never applied to one who professed christianity, whether Jew or Greek. Therefore, to render *μαθητεύσατε* to proselyte, is an unwarranted translation, which none can approve of, who are acquainted with the Greek language. The phrase is not often used in the New Testament. We read of, Acts vi. 5. Nicholas, a proselyte of Antioch, who was not a native Jew, but a proselyte to that religion, previous to his embracing christianity. For after that all were called, not proselytes, but disciples, till the appellation was changed

at Antioch. Your motive in using the phrase was, I presume, to aid a dying cause; but if it cannot be supported without having recourse to such measures, it ought to die a natural death. If you wish to see the Greek verb, *μαθητευσατε* explained, I would refer you to my pamphlet on the subject, in my refutation of Peter Edwards's Candid Reasons, where the subject is fully and fairly discussed. I would add also, that in that pamphlet, you will find your arguments answered, except your singular notions about John and his baptism. To this subject I must call your attention a few moments. In page 7, "You say John was really nothing else but a Jewish prophet." Pray, sir, who told you so? I am of opinion no man before you, ever presumed to say so. That he was a Jew by nation, none disputes; but that was not the reason why he baptized. Besides, sir, I put you to your defiance to prove that any Jewish prophet ever baptized any person. There were many washings and immersions used among the Jews in their purifications;* but the persons were the agents themselves, and not another. The case is quite different with John; he is the administrator of this ordinance; and other persons are the subjects. In Matt. iii. 5, 6. we are informed, that the inhabitants of Jerusalem and the region round about Jordan, went out to John, and were baptized of him in Jordan. John was the baptizer. And did he do it

* It is not my design to include the consecration of priests.

of his own accord? The scripture says otherwise. "There was a man sent from God." John i. 6. What was he sent to do? He answers the question himself. "He was sent to baptize in water." See 33d verse. I render the phrase *εν υδατι* in water as a just translation, because that preposition must mean *in*, when it is used to point out a place, *in which* a transaction has taken place. It was rendered *with* to favour pædorantism.

The evangelist is explicit on the subject, and plainly proves that the legal dispensation ended, when John was sent to preach and baptize. In what other point of view can we understand the Son of God, when he said, "the law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it." Luke xvi. 16. See also Mark i. 1. By the kingdom of God in this place is meant the gospel dispensation, and even the gospel itself. If these sentiments are correct, then the gospel dispensation began, when John was sent to baptize; and then the legal dispensation ended. For my part, I can see no other meaning in the words of our Lord, and master, when he said, "The law and the prophets were until John." Be so good, sir, as to take notice of that phrase, "until John," then a crisis came, in which the dispensation was changed. Observe what follows, "Since *that time* the kingdom of God is preached;" by which we must understand the gospel dispensation; for the legal dispensation is never called the king-

dom of God; nor have I met with any author who has presumed to embrace your system.

My dear sir, I pity you in my very heart; for you appear to have drunk too freely of the wine of the whore of Babylon, which is of such an intoxicating nature as to derange the mind, and introduce strange imaginations. Rev. xvii. 2. I hope, sir, in cool reflections, you will correct your mistakes, and condemn that unhappy sentence, which thoughtlessly dropped from your pen, in page 8, where you said, when speaking of John baptizing, "It appears to have been nothing more, than every Jewish prophet was expected to perform." Pray, sir, who ever expected a Jewish prophet to baptize? Surely no Jew: they deny the sentiment—nor any christian; for scripture is silent on the subject. Must I tell you again that all the washings among the Jews were performed by themselves,* and not by another; but John was the administrator of this institution and not the subject. Your knowledge of antiquity will fail you on this subject. Your authors were second-handed, and not equal to the task. Every text which you touch fails you, and staring you in the face, convicts you of attempting to wrest the scripture, to support an antichristian superstition, which must fall sooner or later.

Your gloss on the question of the priests and Levites sent to John, is an imagination of your own,

* Except the consecration of priests.

and foreign from the truth. "And they asked him, and said unto him, why baptizest thou then, if thou be not that Christ, nor Elias, nor that prophet?" It is asserted by good authority, that the Jews expected that when the Messiah should appear, or Elias, or that prophet, by which is meant that prophet mentioned, Deut. xviii. 18. which was the Messiah himself; that then a change would take place, and baptism would be administered. When John said he was neither of these persons, they asked him why he baptized. If John had ever heard of proselyte baptism, he could have easily said, I do no more than other prophets do. You know all the prophets baptized; but neither John, nor the priests, nor Levites, had ever heard of this tradition. It was not born at that time; and it never can be made appear that it was.

John was authorized from heaven to baptize: which is plain from Matt. xxi. 25. "The baptism of John, whence was it? From heaven, or of men?" Had the chief priests and elders been as wise as Mr. Campbell, they could easily, and with safety, have answered this question, and said boldly of men; but this they neither did, nor dared say, for fear of the resentment of the people; for the people believed he was authorized from heaven to baptize. Neither the chief priests nor elders had ever heard of the tradition of proselyte baptism. They were silent therefore on the subject, which could not have been the case if proselyte baptism had been then practised.

Should the people of Kentucky wish to see the subject unanswerably handled, they had better reprint Dr. John Gill on the subject. No man will have the hardihood to say that there is any hint of such a custom in the Old Testament. It is a dangerous thing to endeavour to pervert the scriptures, in order to tempt men to embrace human traditions. This is one of the greatest evils which prevails among the pædorantists. They are at their wits' end to know what to do. The scriptures will not support their cause; for after they are fairly beat out of all their strong holds, yet through interest, or the prejudice of education, they will not give up their mistakes.

Your bold assertions, respecting the baptism of Christ, are such as demonstrate your irreverence of the Son of God. Do you think, sir, there is another man in the United States would dare to say, "Even the baptism of Christ, upon which the baptists build so much, was nothing more than a formal compliance with an important regulation of the Jewish ritual." page 10. This is your own, and is worthy of you; for I hope no man will adopt such an unsuitable sentiment. Pray, sir, on what passage of scripture is this sentiment founded? I would be glad to know; for I have been near fifty years in the ministry, and have carefully examined the holy scriptures in that time; but I have not met with any passage, that would countenance such a shocking assertion. Nothing, sir, but your ignorance can prevent your blushing on this occasion. It was some time before I could

fix on any passage of scripture to which you referred. At last, with the help of your popish phrases, *inauguration* and *instal*, I concluded you referred to the consecration of Aaron and his sons to the priesthood. Exod. xxix. 4. viz. "And Aaron and his sons shalt thou bring unto the door of the tabernacle of the congregation, and shall wash them with water." Can you suppose, sir, that Christ was baptized in order to comply with the order observed by Aaron and his son, in being set apart to the priesthood? Surely, sir, if this is the case, that true saying is applicable to you, "If the blind lead the blind, both will fall into the ditch." You will please to observe, sir, this rite was never performed, but in consecrating the priests to the priesthood; and never repeated; for afterwards they only washed their hands and feet, when they went into the sanctuary. Exod. xxx. 19. How could Christ be a priest, when he was a descendent of Judah, according to the flesh? Did you wish him killed? for by the law of Moses that was to take place in case of any other tribe assuming the priesthood.

Your logic runs thus: Moses washed Aaron, when he consecrated him to the priesthood; John baptized Christ without any authority to consecrate him for the work of the ministry. The passage referred to, cannot be applied to any but to the priesthood. And to apply it to any other, is not to explain scripture, but to pervert it. I grant that Christ was and is a priest forever; but John did not consecrate

him one. God consecrated him and made him a priest forever after the order of Melchisedec. Psalms cx. 4. Heb. vii. 17. Young men ought to be not so positive as you have been, when you asserted, "To fulfil all righteousness *can* refer to nothing else, than obedience to the ordinances of the Mosaic law." page 10. But, sir, baptism was no part of the Mosaic law. If such a thing was then existing, it was but the invention of men, a mere human tradition. And will you, dare you, call a compliance with the traditions of men, fulfilling all righteousness? Sir, I am ashamed of such daring and crude productions. I am heartily willing that you should support pædorantism, if you can; but I am sorry your mistakes force you to make use of such improper means. The Son of God plainly asserted, by implication, that the baptism of John was from heaven; but you endeavour to convict him of a mistake, and represent him complying with a ceremony, which was only applicable to the Aaronic priesthood. If you can find no better method than this to support your cause, your church must be composed of old wives and babies; for men of sense and candor will forsake you.

It is my opinion, that Christ's disciples baptized, and John also, before the resurrection of Christ, without using the name of the trinity; and what of that? Was there any difference in the mode of the ordinance? No, by no means: all the difference was, the name of the trinity was superadded. This did not alter the commission in the least. The disciples

baptized before the resurrection, by divine authority: they baptized after the resurrection by the same authority, without limitation. "Go ye therefore and teach all nations, baptizing them," &c. I care not whether the verb is rendered teach, or make disciples, since none can be made disciples only by teaching. For a full investigation of this subject, I would refer you to my pamphlet. Why do you call John's baptism that of repentance? Did not the apostles require faith and repentance after the resurrection, as qualifications for baptism? Acts ii. 38. One was to repent and believe on him that was to come; the other to repent and believe on him that was come.

Your remarks on the baptism of Christ, to say no worse, are impertinent and very unbecoming any man in the character of a teacher. Had not the head of the church a right to leave an example for his disciples in after ages? Was he not possessed of every qualification, and being holy, harmless, and undefiled with human depravity, had no need of repentance? Because repentance was required of every natural descendent of Adam, which was a holy qualification for this gospel ordinance, shall not he be baptized, who is rectitude itself? No just reason can be assigned why he should not. The dignity of his person, and the spotless purity of his nature qualified him for every part of his duty in his mediatory capacity. He came down from heaven to do his WILL, who sent him; and in doing *this will*, he fulfilled all righteousness. The righteousness was the doing the

will of his Father. One part of the will of his Father was that he should be an example to his flock as the great Shepherd of Israel. All you have said will not prevent the baptists from taking the baptism of Christ as an example worthy of their imitation. All your authorities about Jewish baptism are completely refuted by Dr. Gill on that subject. I have the pamphlet; but no man ever presumed to answer it. Every author you have mentioned, and many more, are considered, and the mistakes corrected; and the point is given up by men of the best acquaintance with the Jewish writings, as affording no argument that can be depended on. Dr. Gill gives you the exact time, or thereabouts, in which every author lived. And surely Maimonides, who lived in the twelfth century, could know nothing on the subject, only what he collected from the Talmuds and other Jewish writings. And I think it rather lost time to spend much on the subject, whereas the holy scriptures are the only rule of our faith and obedience. Isaiah said, "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them."

There is a capital fault in all discussions of pædorantists, on the subject of baptism: that is, they try to bewilder the honest readers, who are searching after truth. This is done by finding fault with lexicographers, and the translation of the holy scriptures, if possible to blind the reader to embrace pædorantism. Much dependence is placed on infer-

ence; but this is a very uncertain method of coming at the truth; for a papist draws a very different inference from the same text, to what a protestant would. He can find his text for transubstantiation, and Peter being Christ's vicar; but you would draw a very different inference from the same passages. And as for zeal they beat all others; for one of them told me, that if God from heaven would tell him that he was wrong, he would not believe him.

I have read your sermon. I find it the old story in a different dress. Your criticism on the Greek cannot be justified. I have considered every text, and endeavoured to do justice before God; and I am willing to be examined at the day of judgment for the rectitude of my views. One thing is a common fault in all pædorantists: they dare not fix on any precise meaning of the word βαπτίζω and βαπτισμος. They all veil themselves under different terms: such as wash, pour, or sprinkle. Come forward, sir, and fix on any one of these terms, and I will prove that the words do not mean that; but you dare not do it. You are not suited with the translation of εκ and εις. The texts you produce will not bear you out. I will now try your skill in Greek. Produce a passage where the Greek preposition can possibly mean *into*, and try if it must not mean *into*. Pray, sir, is there any other word in Greek to signify *into*? Is it not used when we mean *into* heaven or hell, or any other place? What is this vain quibbling for? I know your design is to try to support your antichris-

tian superstition. But, sir, it will not do; for your cause is falling, and it must fall, when men throw aside superstition, received by tradition.

You say you can never be a baptist.* I believe while your present enmity continues, you cannot; but, sir, your implacable hatred is not greater against the baptists, than Paul's was against the christians; and yet afterwards, God made him a christian. The same God can make you a baptist; and except he makes you one, I do not wish you to be one. The reason you assign that you cannot be a baptist, is founded in ignorance of the world. You say "I can never denounce the baptism of the greatest part of the christian world as false and antichristian." This is a mistake; for the greatest part use immersion even trine immersion. For instance, all Russia, and all the Greek communion in all places. Armenians, Mingrelians, Persians, and all to the east, who never submitted to the pope of Rome. All these use immersion; so that by far the greatest part use immersion to this very day; but where the pope's power has prevailed, there, after the first part of the eighth century, rantism has prevailed. For your further satisfaction, read my refutation of Peter Edwards, to which this is an appendix; which will oblige you and all others to take new ground on the subject of baptism.

I come now, sir, to notice your treatment of Mr. Merril; and I do not think you have used him with

* Page 97.

suitable candor. Mr. Merrill appears to me to be an honest christian; and his researches on the subject arose from conscience, and not any acquaintance with the baptist society. I am not sure you are correct in your quotations; but I will take for granted you are; for nothing is meaner than to mistake the sentiments of an author. Your view seems to be to correct Mr. Merrill's mistakes. The first is his quotation from Schrevilius, who says βαπτισμος, is *lotio*. Very well. But this is not very accurate; for it is not the primary sense of the word; for Schrevilius renders the primary sense of βαπτίζω, to be *mergo*, which all Greek scholars know means to immerse; and βαπτω he renders, *intingo*, *mergo* and *lavo* as the third meaning. What says Parkhurst on the subject? ΒΑΠΤΙΖΩ from ΒΑΠΤΩ, to dip. Sense first: to dip, immerse or plunge in water; and in his second and third sense, he preserves the meaning to be primarily immersion. You say, does not *lotio* denote washing in any form of applying the water, and even by sprinkling? No, sir, it does not; nor can you prove that *lotio* or *lavo* ever is used for sprinkling. Both Greek and Latin have their distinct words for sprinkling. The Latin uses *spargo*, *conspergo* and *aspergo*, for sprinkling, and not *lavo*. The pædo-rantists use a cant on this subject, which cannot be honestly justified, viz. When speaking of washing, they always use the phrase of applying water to the subject; and not the subject to the water. This is

their cunning to baffle the honest reader. It is granted you may wash your hands by pouring water on them; but not by sprinkling them. Our wash-women dip clothes into water in washing them; and after they are washed, they sprinkle them; they never call sprinkling washing. When I wash my hands, I dip them in the water; and I believe Mr. Campbell does so too.

Your next remark respects John's baptizing *in* Jordan; which you wish to evade, by saying, "But if we translate the passage thus, were baptized of him *at* Jordan, what becomes of immersion?" Page 104. But, sir, you cannot justly translate it so, because the Greek preposition *εν*, when it means a place in which any thing is transacted, always means *in*. You may read my remarks on this subject in refuting Peter Edwards, who uses the same quibble, and your bubble will be dissolved totally. I have read over the evangelist Matthew, and find the word used in it near two hundred times; and in all these places it means *in*.

Your next remark is in the same page, viz. "John was baptizing in Enon, near to Salem, because there was much water there." John iii. 23. You render *πολλα υδατα* many streams. Here you discover your deficiency of knowledge, both of history and Greek; for Enon was a large fountain, and had only one stream. The Greeks have not two words, one for much and another for many. Neither

is πολλον ὕδωρ ever used by them, when describing much water. They always use the plural. Πολλα ὕδατα, is in the Revelation, i. 15. xiv. 2. xix. 6. Matt. viii. 32. Mark ix. 22. Now, sir, you will find that your knowledge in the Greek language is not quite correct. Crude productions always expose their author.

Sir, in your review of Mr. Merrill's seven sermons, page 107, you have mentioned several lexicographers; but for what purpose I know not; for they gave the primary sense of βαπτίζω in favour of the baptists. I should have remained totally ignorant of your design in quoting the above mentioned authors, had you not made a display of your superlative knowledge at the bottom of the page, which demands a few remarks. Your ignorance induces you to say, "The truth is that most lexicographers and grammarians, in giving the meaning of words, have been more influenced by Jewish tradition, and what they saw practised in the church, than by fact, and the truth of things. They have too often confounded its sacred with its common signification, and interpreted its meaning in the New Testament, by the sense put upon it by Jewish and heathen writers, or by that of the christian fathers, who began too early to corrupt the simplicity of christian baptism by various hurtful additions!" Now, sir, you have the honour to be the first man, who ever insinuated that the Jews and Greeks did not understand their own

languages; the Greeks did not know that βαπτισμος, meant sprinkling; poor fools, they thought it meant immersion; and so did the silly Jews; and the christian fathers were just as great fools as they; for they used dipping, and called it baptism. By this jargon, it is acknowledged by the great man, John P. Campbell, of Kentucky, that the Jews, Greeks, and the christian fathers, understood baptism, to mean immersion. The truth is, it would require more ignorance and impudence, than Mr. Campbell is possessed of to deny this. But, sir, you have your salvo on this subject, viz. they confounded its *sacred* with its common signification. The common signification with Jews and Greeks was immersion; but the sacred meaning was rantism or sprinkling. What, sir, did Christ and his apostles change the meaning of words, from what was meant in the nation? No, sir, you have perverted and changed the meaning, to support the superstition of pædorantism.

Did not men in the first, second and third centuries understand their own language? Mr. Campbell would persuade men they did not. Or did not these poor blunderers know that the common use of words were changed into an exact contrary meaning when used about religion, to what they meant in common conversation? No: they thought religion was never designed to change the meaning of words in a nation. They knew no better than a baptist now. They thought that βαπτω and βαπτίζω meant to im-

merse or dip, and practised accordingly, just as the baptists now do. Is it not extraordinary that a man in the eighteenth century is possessed of such a superlative knowledge, as to inform the world that words have two meanings: one common; the other sacred. And what is as extraordinary, one meaning is exactly contrary to the other. Βαπτίζω meant, by the best linguists in the nation, to dip; but in a sacred sense, it meant to sprinkle. What could be your motive, sir, to publish such nonsense? Could you think, sir, the world was ripe to be so shamefully imposed on? If you did, sir, you are very much mistaken. Your attempt to deceive must be despised by gentlemen of learning, even of your own denomination.

The pædorantists have a cant phrase, often used in your sermon, which has no foundation in truth or fact. I mean the word *Seal*, applied for the purpose for which they use it. They say circumcision was the seal of the *covenant*, &c. By what authority, sir, is this phrase used? None, sir; for the text in Romans will not support it. Rom. iv. 11. Here it is said of Abraham, "He received the sign of circumcision, a *seal* of the righteousness of the *faith*, which he had, yet being uncircumcised." Pray, sir, observe here it is not called the seal of the covenant, but a seal of the righteousness of the faith, which he had before circumcision. Abraham was just like a baptist: he believed unto righteousness, and then was

circumcised. But circumcision is never called a seal of the righteousness of faith to any of his posterity; for surely, sir, a Jewish infant had no more righteousness of faith than any other infant; nor was it required. The child was circumcised, because God commanded this national distinction. It is called a token of the covenant, but never a seal to any but Abraham himself.

Your calling baptism and the Lord's supper, sealing ordinances, is only priestcraft, to deceive your hearers, and in the issue, increase your own salaries. Can you suppose that by your watery *hocus pocus*, you put a child in a better state than Adam left it in? If so, it cannot be saved by grace; for none can be saved by grace, but such as are lost. Or do you think that by this superstition, you bind God to do, what he otherwise would not do? We ought never to make an ordinance more than what we are authorized by scripture. Baptism is the answer of a good conscience, and a sign of our fellowship with Christ in his death, burial and resurrection.

I suppose, sir, your conscience told you, that you had in your sermon used the baptists not quite like a gentleman; therefore you attempt to wheedle them in the end, by professing you love such baptists as Bunyan the dreamer, or Carey the missionary. We understand you, sir: Bunyan is dead, and can do you no harm; and Carey is so far off, that you cannot receive any injury from him;

but if he was near, your love would soon be as cold as the frigid zone. You may rest composed on this subject; for the baptists expect no love from you, while you use such measures to support a part and pillar of popery. Wishing you a better heart and head, I subscribe myself your new correspondent,

DAVID JONES.

JOHN P. CAMPBELL.





